

CBR N.T. Analysis & Digest: 4 Gospels & Acts.

Book of the Gospel of Matthew: Chapters 1-28.

Book (Biblos, Scroll) of Generation (Genesis, Genealogy) of Jesus Christ, David's Son, Abraham's Son. Abraham fathered (*begat, birthed, generated, engendered*) Isaac, he Jacob, he Judah & his brothers; Judah fathered Perez & Zerah by Tamar; Perez fathered Hezron, he Ram, he Amminadab, he Nahshon, he Salmon, he fathered Boaz by Rahab, he fathered Obed by Ruth, he fathered Jesse, & he fathered King David. David fathered Solomon by Uriah's (*wife, widow*). Solomon fathered Rehoboam, he Abijah, he Asa, he Jehoshaphat, he Joram, he Uzziah, he Ahaz, he Hezekiah, he Manasseh, he Amon, he Josiah, & he fathered Jechoniah & his brothers, at the Deportation (*removal, carrying-away, exile*) to Babylon. After the Babylon Deportation, Jechoniah fathered Shealtiel, fathered Zerubbabel, he Abiud, he Eliakim, he Azor, he Sadoc, he Achim, he Eliud, he Eleazar, he Matthan, he fathered Jacob, he fathered Joseph Mary's husband, from whom was born Jesus, Who is called Christ (*Messiah, Anointed-One*). All the Generations from Abraham to David are 14; from David to the Babylonian Deportation are 14 Generations; from the Babylonian Exile to Christ are 14 Generations. (1:1-17) (Total of 42 Generations or 40 Generations from Abraham to Christ, for 2,000 years or 50 yrs per generation.) (See the Genealogy from Abraham to David in 1st Chron. 1-4, Ruth 4, Genealogy from David to Captivity Books of Chronicles & Kings. Compare Luke's Genealogy from Christ to Adam.)

Birth (Genesis, Nativity) of Jesus Christ was in this way: His Mother betrothed (*espoused, engaged, bride*) to Joseph, before they came-together she was pregnant by the Holy Spirit. Her husband Joseph, being righteous, was unwilling to make her a public example, considered divorcing (*putting-away*) her privately. While thinking on this, the Lord's Angel (Grk: Messenger; Heb: Malak as in Malachi; often in O.T. Jehovah's Messenger, the LORD'S Angel) appeared to him in dream, saying: "Look, the pregnant Virgin will give-birth to a Son; and *yu* (*singular you, archaic thou, thee, etc.*) must name Him JESUS (Yesous, Yoshua, Yehoshua); for He will save His People from their sins." This happened to fulfill what the Lord spoke by the Prophet (Isaiah 7), saying: "the pregnant Virgin will give-birth to a Son, and they will call His Name Immanuel (*Im-manu-El*), interpreted as 'God with us.'" Joseph rose from sleep, and obeyed the command of the Lord's Angel; and took his wife; but did not know her till after she gave birth to a Son; and he named Him JESUS. (1:18-25) (See the other 3 Gospels for different accounts of the same & similar words & deeds of Jesus.)

When Jesus was born in Bethlehem of Judaea in the days of King Herod (Herod the Great, son of Antipater, Idumean, Edomite or Arab; ruled c. 40 years; died 4 B.C. by Roman calendar.), **Wise-men (Magi, whence magicians, mags, Zoroastrian priests of Persian religion, ancient magicians or scholars of stars & elements, etc.) from the East came to Jerusalem, saying:** "**Where is the Jewish King born? for we saw His Star in the East, and came to worship Him.**" When King Herod heard, he was troubled, and all Jerusalem with him. He brought-together all (i.e. *many of, a lot of, most of*) the Chief Priests & Scribes (learned teachers, authoritative leaders, priests and Levites, common people, high officials, advisors to the chief priests, and teachers of the Law (*Torah*, Moses' Law in the 5 Books); clerks to lawyers, writers to rabbis, etc.) of the People, inquired from them where the Christ should be born. They told him: "**In Bethlehem of Judaea: as it is written by the Prophet** (Micah 5): "**yu, Bethlehem, Land of Judah, are not the least among the Princes (rulers, leaders, governor) of Judah: from yu shall come-forth a Governor** (Ruler, Leader), **Who shall shepherd My People Israel.**" Herod privately called the Magi (wise-men, mags), and from them learned-exactly (ascertained) the time the star appeared. He sent them to Bethlehem, and said: "**Go, search out exactly concerning the young-Child (boy, paedos); then when you find, bring me word, that I also may go & worship Him.**" After they heard from the King, went their way; the star they saw in the East, went before them, till it stood over where the young-Child (Boy) was; seeing the star, they rejoiced with exceeding great joy. After they

came into the house and saw the Boy (*young-child*) with His Mother Mary; they fell-down & worshipped Him; opening their treasures (*gifts, presents*) they offered Him gifts, gold, frankincense, & myrrh (gum resins from African Boswellia trees, wounded & leaks sap that hardens & harvested; used as perfume, with oils, & in religious rites as in Roman Catholic Churches, etc.). After they were warned in a dream not to return to Herod, they departed to their country another way.

When they departed, the Lord's Angel appears to Joseph in dream, saying: "*Arise, take the young-Child and His Mother, flee to Egypt, stay there till I tell you: for Herod will seek the Boy to destroy Him.*" He arose, took the Boy & His Mother by night, departed to Egypt; and was there till the death of Herod: that it might be fulfilled (complete, compliment, correspond, realized, etc.) what was spoken by the Lord by the Prophet (Hosea 11, Israel typifies Christ), saying: "*Out of Egypt I called My Son.*" After Herod saw that he was mocked (fooled, ignored) by the Magi, was greatly enraged, he sent out to slay all the male boys who were in Bethlehem, and in the nearby borders, from 2 years old & under, according to the exact time he ascertained from the Wise-men. Then was fulfilled what the Prophet Jeremiah (Jer. 31, the Tribes of Benjamin & Joseph) spoke: "*Voice was heard in Rama, weeping & great mourning, Rachel weeping for her children; she would not be comforted* (consoled), *because they are not.*"

After Herod (Herod the Great, son of Antipater, Idumean, Edomite or Arab; ruled c. 40 years) died (in 4 B.C., placing the Birth of Christ about 5 years B.C.), the Lord's Angel appeared in dream to Joseph in Egypt, saying: "*Arise, take the Boy & His Mother, return to the land of Israel: they are dead who sought the young-Child's Life.*" He arose, took the Boy & His Mother, returned to the land of Israel. When he heard that Archelaus (Herod Archelaus, ruled c. 22 yrs., 3 B.C. to A.D. 18 by Rom. Cal. & Chron.) ruled Judaea in his father's place, he was afraid to go there; after he was warned in dream, he withdrew to the parts of Galilee; and resided in a city called Nazareth; to fulfill what the Prophets spoke, that He should be called a *Nazarene* (from *netzar, natzer* = branch, shoot, sprout; see Isaiah 11, 60; Jer., Zech., etc.; Heb. synonym *tzemach* = branch, etc.; also compare *Nazarite* as word-play). (2:1-23)

In those days came John the Baptist (Grk, from *baptō* = immerse, dip, wash), preaching in the wilderness (desert) of Judaea: "*Repent for the Kingdom of Heaven* (the Heavens) *is near* (at hand, soon, now, come)." For this is one spoken of by the Prophet Isaiah (Is. 40): "*Voice crying* (preaching, announcing) *in the wilderness: Make-ready* (prepare) *the Lord's Way, make straight His paths.*" John had clothes of camel's hair, and a leather belt (girdle, waistband) around his waist; and ate locusts & wild honey (see Elijah in 2nd Kings 1). Many (*all*) went out to him from Jerusalem, Judaea, & nearby Jordan (Jordan-River); and were baptized by him in the Jordan River, confessing (acknowledging, admitting) their sins (crimes, wrongs, mistakes, etc.). He saw (noticed, watched) many of the Pharisees & Sadducees (2 Jewish sects, one concerned with the Law or Torah, the other with the Temple & priesthood; that is with Jewish doctrines & practices) coming to his baptism, he said to them: "*You offspring of vipers* (generation of snakes, family of snakes, broods of serpents), *who warned you to flee* (escape, run-away) *from the coming wrath? Bring-forth therefore fruit worthy of repentance: think not to say in* (within, among) *yourselves: "We have Father Abraham": I tell you; God is able from these stones to raise-up children to Abraham. Even now the axe lays at the root* (trunk) *of the trees: every tree, that does not bring-forth good fruit is hewn* (cut, chopped) *down, and cast* (thrown) *into the fire. I baptize you in* (with, by, into) *water to* (unto, for) *repentance: He Who comes after Me is mightier* (greater, stronger) *than I* (me), *Whose Shoes* (sandals) *I am not worthy to carry* (bear, hold): *He will baptize you in* (with, by, into) *Holy Spirit & Fire: Whose Fan is in His Hand, and He will thoroughly cleanse His Threshing-floor; He will gather His Wheat into the garner, but the chaff He will burn with unquenchable fire.*" Jesus came from Galilee to the Jordan to John, to be baptized by Him. John hindered Him, saying: "*I need to be baptized by You, & You come to me?*" Jesus answered

him: "**Permit [it] now: for thus it becomes us** (is necessary for us, our obligation) **to fulfill all righteousness.**" Then He permitted Him. Jesus, when He was baptized, immediately came-out from the water: the heavens were opened to Him, He saw God's Spirit descending as a Dove, coming on Him; a Voice from the heavens, saying: "**This One is My Beloved Son, in Whom I am well-pleased** (delighted, satisfied)" (3:1-17)

Jesus then was led of the Spirit into the wilderness (*desert*) to be tempted (*tested, proved*) of the Devil (Diabolos). After He fasted 40 days & forty nights, He hungered (*famished, starved*). The Tempter came & said to Him: "*If Yu are God's Son, command these stones to become bread.*" He answered: "*It is written, Man shall not live by bread alone, but by every word that proceeds from God's Mouth.*" (Deut. 8) The Devil then takes Him to the Holy City; and set Him on the pinnacle (*wing, apex, highest-place*) of the Temple, and says to Him: "*If you are God's Son, jump down: for it is written: "He will give His Angels charge concerning You: By their hands they will hold You, lest perchance You dash Your Foot against a stone."*" (Psalms 91) Jesus replied: "*Again it is written, You must not try (tempt, test) the Lord Your God.*" (Deut. 6) Again, the Devil takes Him to an exceeding high mountain, shows Him the kingdoms of the world, & their glory; and said to Him, "*These things I will give You, if You fall down & worship me.*" Jesus responded, "*Go from here (Begone Satan!), Satan: it is written, "You must worship the Lord Your God, and Him alone You must serve."*" (Ex. 20, Deut. 5, etc.) The Devil then leaves Him; and Angels, came & ministered to Him. (4:1-11)

After He heard John was imprisoned (*delivered-up, arrested*), He withdrew into Galilee; leaving Nazareth, He came & stayed (*dwelt*) in Capernaum, which is by the Sea (*Sea of Galilee (Chinneroth, Kinnereth), Lake Tiberias*), in the borders of Zebulun (Nazareth) & Naphtali (Capernaum): to fulfill what was spoken by Isaiah the Prophet: "*The land of Zebulun & the land of Naphtali, toward (near) the Sea, beyond the Jordan, Galilee of the Gentiles (Nations), the people who sat in darkness saw a great light, those who sat in the region & shadow of death, to them the light sprung up (shined).*" (Is. 9, 42, etc.) From that time Jesus began to preach: "**Repent! The Kingdom of Heaven is come!**" Walking by the Sea of Galilee, He saw 2 brothers, Simon who He called Peter, and Andrew his brother, casting a net into the sea: because they were fishermen. He tells them: "**Follow Me, I will make you fishers of men.**" They immediately left their nets and followed Him. He continued from there, He saw 2 more brothers, James of Zebedee, & his brother John, in the boat with their father Zebedee, mending their nets; He called them. They immediately left the boat and their father and followed Him. (4:12-22)

(Jesus,) He went-about in all Galilee, teaching in their synagogues, and preaching the Gospel (*Evangel, Good-News*) of the Kingdom, healing all manner of disease and all kind of sickness among the people. And the report of Him went forth throughout Syria: and they brought to Him many that were sick, held with various diseases, torments, demon-possessed, epileptic, & palsied; and He healed them. And there followed Him large crowds from Galilee, Decapolis, Jerusalem, Judaea, & beyond the Jordan. (4:23-25)

He saw the crowds, He went up to the mountain; He sat down, & His Disciples (*Learners, Followers, Students. Etc.*) came to Him: He opened His Mouth & taught them saying: "**Blessed** (happy, fortunate, lucky, favored, etc.; but of divine favor as in the O.T., especially the Psalms.) **are:**

The poor in spirit (*in the spirit*): **theirs is the Kingdom of Heaven.**

The mourners (*grieving*): **they shall be comforted** (*consoled*).

The meek (*humble, lowly, gentle*): **they shall inherit the earth.**

The hungry & thirsty for righteousness: **they shall be filled** (*satisfied*).

The merciful: **they will obtain mercy.**

The pure in heart: **they shall see God.**

The peacemakers (*peaceful, peaceable*): **they will be called God's sons.**

The persecuted for righteousness: theirs is the Kingdom of Heaven.

You when they reproach you, persecute you, speak evil against you [falsely], because of Me: rejoice, be exceeding glad: great is your reward in heaven: because so they persecuted the Prophets who were before you."

"You are the salt of the earth: but if the salt has lost its savor (flavor, saltiness), how shall it be salted? it is afterwards good for nothing, but to be cast out and trodden-under (trampled-down) by men. You are the light of the world. A city set on a hill cannot be hid. Neither do they light a lamp, and put it under the bushel-basket, but on the lampstand; and it shines to all in the house. Even so let your light shine before men; that they may see your good works and glorify your Father Who is in heaven."

"Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil. For verily (Heb. = amen, truly, etc.) I say unto you, till heaven and earth pass away, not one jot (iota, yod, = smallest letter) or one tittle (mark, stroke, little-horn, = smallest stroke of a letter) shall not ever pass-away from the law, till all things be accomplished. Whoever breaks one of these least commandments, and teaches men so, shall be called least in the Kingdom of Heaven: but whoever does & teaches them, he shall be called great in the Kingdom of Heaven. For I tell you, except your righteousness exceeds that of the scribes & Pharisees, ye shall not ever enter into the Kingdom of Heaven."

"You heard it said to the ancients (old-ones, elders), "Thou shalt not kill (murder); and whoever kills shall be in danger of the judgment" (Ex. 20, Deut. 5, etc.): but I say to you, everyone who is angry (outraged, upset, furious, etc.) with his brother shall be in danger (liable, guilty) of the judgment; and whoever shall say to his brother, 'Raca' (stupid, senseless, worthless, etc.), shall be in danger of the council (Sanhedrin, court); and whoever says, 'Fool' (moron, idiot, etc.), shall be in danger of the hell fire (Gehenna fire). If then yu are offering yur gift at the altar, and remember yur brother has something against yu, leave there yur gift before the altar, and go yur way, first be reconciled (made-right, resolved, come-to-peace, etc.) to yur brother, and then come and offer yur gift. Agree with yur adversary quickly, while yu are with him on the way; lest perchance the adversary deliver yu to the judge, and the judge deliver yu to the officer, and yu be thrown into prison. Truly (Amen, verily) I tell yu, yu will never come out from there, till thou have paid the last cent (farthing, penny, 1/4th-penny, kodrantēn, quadrans, quarter of another coin, etc.)."

"You heard that it was said, "Thou shalt not commit adultery" (Ex. 20, Deut. 5, etc.): but I tell you, everyone who looks on a woman to lust-after her has committed adultery with her already in his heart. If yur right eye stumbles (trip, offend, scandalize, etc.) yu, pluck it out, and cast it from yu: for it is profitable for yu that one of yur members should perish, and not yur whole body be thrown into hell. If yur right hand stumbles yu, cut it off, throw it away: for it is profitable that one of yur members should perish, and not yur whole body go into hell (Gehenna)."

"It was said also, "Whoever puts-away (divorces) his wife, let him give her a writing of divorce (i.e., legal divorce papers)" (Deut. 24; etc.): but I tell you, whoever puts-away (divorces) his wife, except for the cause of fornication (prostitution, harlotry, sexual-immorality, illicit-sex-affairs, etc.), makes her an adulteress (commits-adultery): whoever marries her when she is put-away (divorced) commits-adultery."

"Yu heard it was said to them of old-time (the ancients, old-ones, elders), "Yu must not forswear (make-oaths, make-vows), but must perform to the Lord yur (singular) oaths" (Ex. 20, Deut. 5, Lev. 19, etc.): but I tell you (plural), swear (vow, make-oaths) not at all; neither by the heaven, for it is the Throne of God; nor by the earth, for it is the Footstool of His Feet; nor by Jerusalem, for it is the City of the great King. Neither must yu (singular) swear by yur head, for yu cannot make one hair white or black. But let your (plural) speech be, Yes, yes; No, no: whatever is more than these is of the evil-[one]."

"Ye have heard that it was said, "An eye for eye, tooth for tooth" (Ex. 21, Lev. 24, Deut.19, etc.): but I say unto you, resist not him that is evil: but whosoever strikes yu on yur right cheek, turn to him the other also. And if any man would go to law with yu, and take away yur coat, let him have yur cloak also. Whoever compels yu to go one mile, go with him two. Give to him who asks thee, from him who would borrow from yu turn not away."

"Ye have heard it was said, "Thou shalt love thy neighbor, and hate thine enemy" (Lev. 19, etc.): but I tell you, love your enemies, pray for them who persecute you; that you may be sons of your Father Who is in heaven: for He makes His Sun to rise on the evil & the good, and sends rain on the just & the unjust. For if you love them who love you, what reward (wages, payment) have you? do not even the publicans (tax-collectors) the same? If you greet your brothers only, what do you extra? do not even the Gentiles the same? You must be perfect, as your heavenly Father is perfect." (5:1-48)

"Take care not to do (practice) your righteousness (good-deeds) before men, to be seen of them: else you have no reward (wages, payment) with your Father Who is in heaven. When yu give alms (do mercy-acts, charity-deeds), sound not a trumpet before yu, as the hypocrites (Grk word = actors, pretenders) do in the synagogues (Grk word = Jewish church, gathering, congregation, etc.) and in the streets, that they may have glory (praise, admiration) of men. Verily (Amen,) I tell you, they received their reward. But when yu give alms, let not yur left hand know what yur right hand does: that yur alms may be in secret: yur Father Who sees in secret shall recompense (compensate, reward, etc.) yu. And when you pray, you must not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily (Amen,) I tell you, they received their reward. When yu pray, enter yur inner chamber (secret closet, private room), having shut yur door, pray to yur Father Who is in secret, yur Father Who sees in secret shall recompense yu. In praying use not vain repetitions, as the Gentiles do: they think that they shall be heard for their much-speaking (many-words). Be not like them: for your Father knows what things you need, before you ask Him. After this manner pray: Our Father Who is in heaven, Hallowed be Yur Name; Yur Kingdom come; Thy Will be done, as in heaven, so on earth. Give us this day our daily bread; forgive us our debts (trespasses, wrongs), as we forgave our debtors (trespassers, violators). Bring (Lead) us not into temptation but deliver us from the evil-one. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses."

"When you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily (Amen,) I tell you, they received their reward. When yu fast, anoint yur head, wash yur face; that yu be not seen of men to fast, but of yur Father Who is in secret: yur Father, Who sees in secret, shall recompense yu."

"Lay not up for yourselves treasures upon the earth, where moth & rust consume, where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal for where yur treasure is, there will yur heart be."

"The lamp of the body is the eye: if yur eye be single (simple, plain, clear, etc.), yur whole body shall be full-of-light. If yur eye be evil (bad, darkened, damaged), yur whole body shall be full of darkness. If the light in yu be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to (favor) one, and despise the other. Ye cannot serve God & mammon (Heb-Aram. word = riches, treasures, wealth, money, etc.)."

"Therefore, I tell you, be not anxious (worry not) for your life, what to eat, or what to drink; nor for your body, what to put on. Is not the life more than the food, and the body than

the raiment? See the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feeds them. Are not you of much more value than they? Which of you by being-anxious (worry, anxiety) can add one cubit (c. 18' = 1 ½ ft., arm-length from elbow to longest finger) to the measure of his life? Why are ye anxious concerning clothes? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, not much more you, ones-little-faith (little-believers)? Be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? After all these things do the Gentiles seek; your heavenly Father knows that you need all these things. Seek first His Kingdom, & His Righteousness; all these-things shall be added to you. Be not anxious for the morrow: for the morrow will be anxious for itself. Sufficient to the day is its evil.” (6:1-34)

“Judge not, that you be not judged. For with what judgment you judge, you shall be judged: and with what measure you measure, it shall be measured to you. Why look at the spot (mote, speck, splinter) in yur brother's eye, but consider not the beam (log, lumbar) in yur own eye? Or how will yu say to yur brother, Let me take-out (cast-out, throw-out, extract, etc.) the speck out of yur eye, when the log is in yur own eye? Hypocrite, take-out first the log out of yur own eye; then yu will see clearly to remove the speck out of yur brother's eye.”

“Give not what is holy to the dogs, neither cast your pearls before the swine, lest perchance they trample them under their feet, then turn & rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for everyone who asks receives; and he who seeks finds; to him that knocks it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them who ask Him? All things therefore whatever you would that men should do to you, even so do you to them: for this is the Law & the Prophets.”

“Enter in by the narrow gate: for wide is the gate, and broad is the way, that leads to destruction, and many enter in by it. For narrow is the gate, and constricted (straitened, narrow, tight) the way, that leadeth to life, and few who find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Is grapes gathered from thorns, or figs from thistles? Even so every good tree brings-forth (produces, makes) good fruit; but the corrupt tree bringeth-forth (produces, makes) evil fruit. A good tree cannot produce evil fruit, neither can a corrupt tree make good fruit. Every tree not bringing-forth good fruit is chopped down and cast into the fire. By their fruits you shall know them.”

“Not everyone who says to Me, “Lord, Lord”, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, “Lord, Lord, did we not prophesy by Yur Name, and by Yur Name cast-out demons (Grk word = evil-spirits, devils, etc.), and by Yur Name do many mighty works? Then will I profess to them, “I never knew you: depart from Me, you who work iniquity’ (lawlessness, wickedness, etc.). Everyone who hears My Words, and does (obeys, practice) them, shall be likened to a wise man, who built his house upon the rock: the rain descended, the floods came, the winds blew, and beat upon that house; but if fell not: for it was founded upon the rock. Every one that hears My Words, and does them not, shall be likened unto a foolish man, who built his

house upon the sand: the rain descended, the floods came, the winds blew, and struck that house; and it fell: and great was its fall.”

When Jesus had finished these words, the crowds were astonished at His teaching: for He taught them as having authority, and not as their scribes. (7:1-29)

(So far, we have read in Matthew: Jesus' Genealogy. Nativity. John the Baptist & Jews & Jesus Baptism. Jesus & Satan in Wilderness Temptation. Call of His Disciples & His Public Ministry in Israel begins in Galilee. Jesus' Kingdom Message: Blessings, Law & Prophets: Old versus New, Rabbis versus Messiah: Murder, Adultery, Oaths, Love, Charity, Prayer, Fasting, Money, Anxiety, Judging, the Father's Gifts. Two Ways & Two Trees & Two Hearers & Builders. Crowds & Jesus' Teaching.)

When He came down from the mountain, large crowds followed Him. There came to Him a leper and worshipped (knelt-before, prostrated-before) Him, saying, “Lord, if Yu will, Yu can make me clean.” He extended His hand, touched him, saying, “I will; be made clean.” Right-away his leprosy was cleansed. Jesus says to him, “See yu tell no one; but go, show yurself to the priest, and offer the gift that Moses commanded, for a testimony to them.” When He entered Capernaum, there came to Him a centurion (Lat word, commander of 100 soldiers), beseeching (begging, imploring) Him, “Lord, my servant (boy, child) lies in the house paralyzed (sick-of-the-palsy), grievously (terribly, painfully) tormented.” “He says to him, I will come and heal him.” The centurion answered, “Lord, I am not worthy that Yu should come under my roof; but only say the word, and my servant shall be healed. I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.” When Jesus heard it, He was amazed, and said to them who followed, “Verily (Amen,) I tell you, I have not found so great faith, no, not in Israel. I tell you; many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven: but the sons of the kingdom shall be thrown-out into the outer darkness: there shall be the weeping and the gnashing of teeth.” Jesus said to the centurion, “Go yur way; as yu believed, be it done to yu.” The servant was healed in that hour.

After Jesus came into Peter's house, He saw his (Peter's) wife's mother laying sick of a fever. He touched her hand, and the fever left her; she arose, and ministered to (served, waited on) Him. When even was come, they brought to Him many possessed with demons: and He cast out (expelled, exorcised) the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the Prophet (Is. 53, etc.): “*Himself took our infirmities, and bare our diseases.*”

Now when Jesus saw great multitudes about him, He commanded to depart to the other side. There came a scribe, and told him, “*Teacher, I will follow Yu wherever Yu go.*” Jesus tells him, “*The foxes have holes, the birds of the heaven, nests; but the Son of Man (i.e., Adam's Son) has not where to lay His Head.*” Another of the disciples said unto Him, “*Lord, permit me first to go and bury my father.*” Jesus said to him, “*Follow Me; let the dead bury their own dead.*” After He entered a boat, His disciples followed Him. There arose a great tempest in the sea, insomuch that the boat was covered with the waves: He was asleep. They came to Him, and woke Him, saying, “*Save (Help), Lord; we perish.*” He tells them, “*Why are you fearful, you of little-faith?*” He arose (got-up), rebuked the winds & the sea; and there was a great calm. The men amazed (marveled, surprised), “*What manner of Man is this, that even the winds and the sea obey Him?*” After He came to the other side into the country of the Gadarenes (Gergesenes; on the coast of Sea of Galilee), there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. They shouted out, “*What have we to do with Yu, Son of God? are Yu come here to torment us before the time?*” There was far away from them a herd of many swine feeding. The demons begged Him, “*If Yu cast us out, send us away into the herd of swine.*” He told them, “*Go.*” They came out and went into the swine: the whole herd rushed down the steep into the sea (i.e., of Galilee, or waters nearby to it), and perished in the waters. They that fed them fled, and went away into the city, told everything, and what happened the ones possessed with demons. The whole city

came out to meet Jesus: and when they saw Him, they insisted that He would depart from their borders. (8:1-34)

He entered a boat, and crossed over, and came into His own city. They brought to Him a man paralyzed (sick-of-the-palsy), lying on a bed: and Jesus seeing their faith told the paralytic (sick-of-the-palsy), “**Child** (Son, Lad), **be of good-cheer; yur sins are forgiven.**” Some of the scribes said within (among) themselves, “**This Man blasphemeth**” (speaks-evil). Jesus knowing their thoughts said, “**Why think evil in your hearts? what is easier, to say, Yur sins are forgiven; or to say, Arise, and walk? But that you may know that the Son of Man has authority** (power) **on earth to forgive sins (then saith He to the paralytic (sick-of-the-palsy)), Get-up, take-up yur bed, go to yur house.**” He arose and departed to his house. But when the crowds saw it, they were afraid, and glorified God, Who had given such authority to men. As Jesus passed by from there, He saw a man, called Matthew (said to be the writer of this Gospel), sitting at the place of toll (tax-collection): He says to him, “**Follow Me.**” And he arose and followed him. As He sat for meal in the house, many publicans (tax-collectors, i.e., like Matthew) and sinners came and sat down with Jesus and His disciples. When the Pharisees saw it, they said unto His Disciples, Why eats your Teacher with the publicans and sinners? But when He heard it, He said, “**They who are healthy** (whole, well) **have no need of a physician, but they who are sick. Go, learn what [this] means, “I desire mercy, not sacrifice”** (See Hos. 6, Ps. 51, 40, etc.), **for I came not to call the righteous, but sinners.**”

John’s Disciples came to Him, saying, “**Why do we and the Pharisees fast often, but yur Disciples fast not?**” Jesus said to them, “**Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the groom shall be taken away from them, and then will they fast. No man puts a piece of undressed** (unwashed, unshrunk, new) **cloth on an old garment; for that which should fill it up takes from the garment, and a worse tear is made. Neither put new wine into old wineskins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wineskins, and both are preserved.**” While He spoke these things to them, there came a ruler, and worshipped (knelt before) Him, saying, “**My daughter is by now dead: but come and lay yur hand upon her, and she shall live.**” Jesus arose, and followed him, with His Disciples. A woman, who had an issue (flow) of blood twelve (12) years, came behind Him, touched the border of His garment: for she said within herself, “**If I only touch His garment, I shall be made well.**” Jesus turning and seeing her said, “**Daughter, be of good cheer; yur faith made yu well.**” The woman was made well from that hour. And when Jesus came into the ruler’s house, and saw the flute-players, and the crowd making a tumult (commotion), He said, “**Make room** (give-place, clear-out): **the young-girl** (damsel, señorita) **is not dead**, but sleeps. They laughed him to scorn (mockingly). When the crowd was put-forth, he entered in, took her by the hand; the young-girl (damsel, señorita) got-up. His fame went forth into all that land.

Jesus passed by from there, two blind men followed him, shouting out, “**Have mercy on us, Son of David.**” When He came into the house, the blind men came to Him: Jesus says to them, “**Believe you I am able to do this?**” They tell Him, “**Yes, Lord.**” He touched their eyes, saying, “**According to your faith be it done to you.**” Their eyes were opened. Jesus strictly (seriously, sternly) ordered them, “**See that no man know it.**” But they went out and spread abroad His fame in all that land. As they went forth, there was brought to Him a speechless (dumb, mute) man demon possessed. When the demon was expelled, the mute man spoke: the multitudes marveled, saying, “**It was never so seen in Israel.**” But the Pharisees said, “**By the Prince of the Demons He expels demons.**” Jesus went about all the cities and the villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. When He saw the crowds, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then says He to His Disciples, “**The harvest indeed is plenteous, but the laborers are few. Pray to the Lord of the Harvest, that He send forth laborers into His Harvest.**” (9:1-38)

He called His Twelve Disciples and gave them authority (power) over unclean spirits, to cast them out, and to heal all diseases & sickness. The names of the Twelve Apostles (Grk word = sent ones, messengers, missionaries, etc.) are these: 1st, Simon, called Peter; (2nd), Andrew his brother; (3rd) James of Zebedee, & (4th) John his brother; (5th) Philip, (6th) Bartholomew; (7th) Thomas, (8th) Matthew the Publican; (9th) James of Alphaeus, & (10th) Thaddaeus; (11th) Simon the Cananaean, & (12th) Judas Iscariot, who also betrayed Him. These Twelve Jesus sent-forth (i.e., apostalized, commissioned), and charged them, saying, "*Go not in way of the Gentiles, enter not in any city of the Samaritans: but go rather to the lost sheep of the House of Israel. As you go, preach, "The Kingdom of Heaven is at." Heal the sick, raise the dead, cleanse the lepers, cast-out demons: freely you received, freely give. Take no gold, nor silver, nor brass in your pouches* (purses, wallets, belts, etc.); *no money-wallet to travel* (journey), *neither two coats, nor shoes* (sandals), *nor staff: for the laborer is worthy of his food. Whatever city or village you enter, search-out* (inquire) *who in it is worthy; stay there till you go-forth. When you enter the house, greet it. If the house is worthy, let your peace come on it: but if it be not worthy, let your peace return to you. Whoever receives you not, nor hear your words, as you go forth-out from that house or that city, shake off the dust of your feet. Verily (Amen,) I tell you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. I send you forth as sheep among wolves be wise as serpents, and harmless as doves. Beware of men: for they will deliver you up* (betray you) *to councils, and in their synagogues, they will scourge you; yes, before governors & kings shall you be brought for My sake, for a testimony to them & to the Gentiles. When they betray you, be not anxious how or what you shall speak: for it shall be given you in that hour what to speak. It is not you who speak, but the Spirit of your Father who speaks in you. Brother shall deliver up brother to death, and the father his child: children shall revolt against parents and cause them to be put to death. You shall be hated of all men for My Name's sake: but he who endures to the end shall be saved. When they persecute you in this city, flee into the next: verily (amen,) I tell you, Ye shall not have gone through the cities of Israel, till the Son of Man is come. A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more of them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak in the light; what you hear in the ear, proclaim upon the housetops. Be not afraid of them who kill the body but are not able to kill the soul: but rather fear Him Who is able to destroy both soul & body in hell* (hades, grave, death). *Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: the very hairs of your head are all numbered. Fear them not: you are of more value than many sparrows. Everyone therefore who shall confess Me before men, him will I also confess before My Father Who is in heaven. Whoever shall deny Me before men, him will I also deny before My Father Who is in heaven. Think not that I came to send peace on the earth: I came not to send peace, but a sword. I came to set a man at variance* (odds, I opposition) *against his father, and the daughter against her mother, and the daughter in law against her mother-in-law: a man's foes are-they of his own household. He who loves father or mother more than Me is not worthy of Me; he who loves son or daughter more than Me is not worthy of Me. He who does not take his cross and follow-after Me, is not worthy of Me. He who finds his life shall lose it; he who loses his life for My sake shall find it. He who receives you receives Me, he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet shall receive a prophet's reward: he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. Whoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily (amen,) I tell you, he shall by no means lose his reward.*" (10:1-42)

After Jesus had finished commanding His Twelve Disciples, He departed from-there to teach & preach in their cities. After John heard in the prison the works of the Christ, he sent by his Disciples to ask Him, “*Are You the Coming-One, or do we look for another?*” Jesus answered, “*Go, tell John the things which you hear & see: the blind receives their sight, lame walk, lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good-news* (good-tidings, gospel, evangel, etc.) *preached to them. Blessed is he, who finds no occasion of stumbling in* (offence in scandal in, falling at, tripping on) *Me.*” As these went their way, Jesus said to the multitudes concerning John, “*What went you out into the wilderness to see? a reed shaken with the wind? But what went you out to see? a man clothed softly* (finely, nicely)? *They who dress soft are in king's houses. Why did you go out? to see a Prophet? Yes, I tell you, much more than a Prophet. This is he, of whom it is written, "Behold, I send My Messenger* (Heb. Malachi, i.e., Elijah) *before Yur face, Who shall prepare Yur way before Yu.*” (Mal. 3 & 4) *Verily (Amen,) I tell you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he who is little (least) in the Kingdom of Heaven is greater than he. From the days of John the Baptist till now the Kingdom of Heaven suffers violence, violent men take it by force. For all the Prophets and the Law prophesied until John. If you are willing to receive, this is Elijah, who was to come.* (Mal.4. Is. 4) *He who has ears to hear, let him hear.”*

“*But to what shall I liken this generation? It is like to children sitting in the marketplaces, who call to their fellows* (companions), “*We piped (played) for you, and you did not dance; we cried, and you did not mourn.*” *John came neither eating & drinking, and they say, "He has a demon."* *The Son of Man came eating & drinking, and they say, "Look, a Gluttonous Man* (Food-lover) & *Winebibber* (Wine-drinker), *a Friend of publicans* (tax-collectors) & *sinners* (criminals)!“ *Wisdom is justified by her works!*” Then He began to upbraid (denounce, reprove) the cities where most of His mighty works were done, because they repented not. “*Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works had been done in Tyre & Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I tell you, it shall be more tolerable for Tyre & Sidon in the day of judgment than for you. And you, Capernaum, shall you be exalted to heaven? You will go down to Hades (hell): if the mighty works had been done in Sodom which were done in you, it would have remained until this day. I tell you that it shall be more tolerable for the land of Sodom in the day of judgment, than for you.*”

At that season (time) Jesus answered, “*I thank You, Father, Lord of heaven & earth, You hid these things from the wise & understanding* (smart & intelligent, experienced & mature, etc.), *and revealed them to babes: yes, Father, for so it was well-pleasing in Your sight.*” “*All things have been delivered to Me from my Father: and no one knows the Son, except the Father; neither doth any know the Father, except the Son, and he to whomever the Son wills to reveal.*” “*Come to Me, all you who labor & are heavy laden (burdened), I will give you rest. Take My yoke on you, learn of (from) Me; for I am meek & lowly in heart: you shall find rest to your souls. My yoke is easy, My burden is light.*” (11:1-30)

At that season Jesus went on the Sabbath-day through the grainfields; His Disciples were hungry and plucked ears & to eat. The Pharisees, seeing it, said to Him, You Disciples do that which it is not lawful to do on the Sabbath. He replied, “*Have you not read what David did, when he was hungry, and they that were with him; he entered into God's House, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have you not read in the Law, that on the sabbath-day the priests in the Temple profane the Sabbath, and are guiltless? I tell you, One greater than the Temple is here. If you had known what this means, "I desire mercy, & not sacrifice, you would not have condemned the guiltless."* *The Son of Man is Lord of the Sabbath.*” He departed and entered their synagogue: a man with a withered hand there. They asked Him, “*Is it lawful to heal on the sabbath day?*” to accuse Him. He answered, “*What man among you, having one sheep, that falls into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much more value is man than a sheep! So, it is lawful to do good on the Sabbath-Day.*” He says to

the man, "**Stretch-out yur hand.**" And he stretched-forth; it was restored whole, as the other. The Pharisees went out, and took- counsel (*plotted*) against Him, how to destroy Him. Jesus perceiving, (*suspecting, knowing*) withdrew from there: many followed Him; He healed them all, and charged them not to make Him known: to fulfill what was spoken by Prophet Isaiah, "Look, My Servant Whom I have chosen; My Beloved in Whom My Soul is well-pleased: I will put My Spirit on Him, He shall declare judgment to the Gentiles. He shall not strive, nor cry aloud; Neither shall anyone hear his voice in the streets. A bruised reed shall He not break, A smoking flax (*flickering wick, smoldering wick*; made from flaxseed or linseed plant, cotton, etc. from ancient times to present for candles & lamps) shall He not quench (*put-out, extinguish*), Till He send-forth judgment to victory. In His name shall the Gentiles hope (*trust*)." (Is. 42)

Then was brought to him someone demon-possessed, blind & dumb: He healed him, so the dumb-man spoke & saw. The multitudes were amazed, and said, "*Can this be the Son of David?*"? The Pharisees heard & said, "*This Man cast-out demons, only by Beelzebub the Prince of the demons.*" Knowing their thoughts, He said to them, "*Every kingdom divided against itself is brought to desolation* (*ruin*); *every city or house divided against itself shall not stand: if Satan expels Satan, he is divided against himself; how then shall his kingdom stand? If I by Beelzebub drive-out demons, by whom do your sons expel them? therefore shall they be your judges. If I by the God's Spirit cast-out demons, then is God's Kingdom come on* (*to, among*) *you. How can one enter the house of the strong-one & spoil his goods, except he first binds the strong-one? and then he will spoil* (*rob*) *his house. He who is not with Me is against Me, he who gathers not with Me scatters. I tell you; Every sin & blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven. Whoever speaks a word against the Son of man, it shall be forgiven him; whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the coming-one. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Offspring* (*brood, children, nest*) *of vipers* (*serpents, poisonous snakes*), how can you, being evil, speak good things? out of the abundance (*content, supply*) *of the heart the mouth speaks. The good man out of his good treasure brings-forth good-things: and the evil man out of his evil treasure brings-forth evil- things. I tell you, every idle* (*useless, worthless, hurtful*) *word men speak, they shall give account in the day of judgment. For by yur words yu shall be justified, and by yur words yu shall be condemned.*"

Certain of the Scribes & Pharisees answered Him, "*Teacher, we want to see a sign from Yu.*" He replied, "*An evil & adulterous generation seeks-after a sign; there shall no sign be given it but the sign of the Prophet Jonah: as Jonah was 3 days & 3 nights in the belly of the whale; so, shall the Son of Man be 3 days & 3 nights in the heart* (*center, inside*) *of the earth. The men of Nineveh shall stand-up (be resurrected) in the judgment with this generation and condemn it: for they repented at the preaching of Jonah; look! a Greater than Jonah is here. The Queen of the South* (*i.e., Sheba in Arabia or Africa*) *shall rise- up in the judgment with this generation and condemn it: for she came from the ends (distant-part, furthest-part) of the earth to hear the wisdom of Solomon; look! a Greater than Solomon is here. The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and finds it not. He says, I will return to my house whence I came out; when he returns, he finds it empty, swept, and garnished* (*tidy, arranged*). *He goes, takes 7 other spirits more evil than himself, they enter in and dwell there: the last state* (*condition*) *of that man becomes worse than the first. So too this evil generation. While he was yet speaking to the multitudes, His Mother & Brothers stood outside, wanting to speak to Him. Someone said to Him, Yur Mother & Brothers are outside, wanting to speak to Yu. He answered him: Who is my Mother? and My Brothers? He extended His hand towards His Disciples, and said, Look, My Mother & My Brothers! Whoever shall do the will of My Father in heaven, He is My Brother, Sister, & Mother.*" (12:1-50)

That day Jesus left the house and sat by the seaside. There were gathered to Him great crowds, so He entered a boat, and sat; the multitude stood on the beach (shore, banks). He spoke to them many things in parables, saying,

(1st) "Behold, the sower went forth to sow; as he sowed, some fell by the wayside, the birds came & devoured them: others fell upon the rocky places, where they had not much earth: and straightway (quickly) they sprang-up, because they had no depth of earth: when the sun was risen, they were scorched; because they had no root, they withered away. Others fell on the thorns; the thorns grew up and choked them: others fell on the good ground, yielded fruit, some a 100-fold, some 60, some 30. He who has ears, let him hear." The disciples came, and said to Him, "Why do Yu speak to them in parables?" He answered them, "To you it is given to know the mysteries (Grk word = secret, concealed, hidden) of the Kingdom of Heaven, to them it is not given. Whoever has, to him shall be given, he shall have abundance: whoever has not, from him shall be taken away even what he has. I speak to them in parables; because seeing they see not, hearing they hear not, neither do they understand. To them is fulfilled the prophecy of Isaiah, which says, "Hearing you will hear, and will in no way understand; And seeing ye shall see, and shall in no way perceive: This people's heart is waxed (grown, become) gross (dull), Their ears are dull of hearing, their eyes they have closed; Lest perchance they should perceive with their eyes, Hear with their ears, to understand with their heart, and should turn-again, And I should heal them. Blessed are your eyes, for they see; your ears, for they hear. Verily (Amen,) I tell you, that many prophets & righteous men desired to see what you see and saw them not; to hear what you hear and heard them not. Hear (Learn, Listen) the parable of the sower. When anyone hears the Word (message) of the Kingdom, and understands it not, the evil-one comes, snatches-away (seizes, grabs, steals, robs) what was sown in his heart. He was sown by the wayside. He who was sown on the rocky places, he who hears the word, right-away with joy receives; he has no root in himself but endures for a while; and when tribulation or persecution arises because of the word, he quickly stumbles. He who was sown among the thorns, this is he who hears the word; the care (concern, worry) of the world, the deceitfulness of riches, choke the word, he becomes unfruitful. He who was sown on the good ground, he hears the word, understands it, who truly bears fruit, brings-forth, some a 100-fold, some 60, some 30."

(2nd) Another parable set He before them, saying, "Heaven's Kingdom is likened to a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares (weeds, darnels; a false-wheat looking weed, only discerned as it reaches maturity) also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said to him, "Sir (Lord, Master), did yu not sow good seed in yur field? whence then has it weeds?" he replied, "An enemy has done this." The servants asked, "Want us to go gather (pull) them up?" He says, "No; lest perhaps while you gather up the tares, you root up the wheat with them. Let both grow together until the harvest: in the time of the harvest, I will say to the reapers, "Gather up first the tares, bind them in bundles to burn them; gather the wheat into my barn" "

(3rd) Another parable to them, "The Heaven's Kingdom is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds (mustard seed is c. ½ the size of sesame seeds, & 1/4th of wheat grain); but when it is grown, it is greater than the herbs, and becomes a tree (up to 25 ft with many branches & leaves), so that the birds of the sky lodge in the branches."

(4th) Another parable: "The Kingdom of Heaven is like leaven, which a woman hid in 3 measures of meal, till it was all leavened."

Jesus spoke these things in parables to the multitudes; He spoke nothing to them without a parable; to fulfill what was spoken by the Prophet, "I will open My mouth in parables; I will utter

things hidden from the foundation of the world (ages, dispensations, times).” (Psalm 78; see Ps. 49, etc.) He left the multitudes and went into the house: His Disciples came to Him, saying, “*Explain to us the parable of the tares of the field.*” He answered, “**He who sows the good seed is the Son of Man; the field is the world; the good seed are the sons** (children) **of the Kingdom; the tares are the sons of the evil-one; the enemy who sowed them is the Devil: the harvest is the end of the world** (ages, dispensations, times); **and the reapers are Angels. As the tares are gathered-up and burned with fire, so too in the end of the world** (ages, dispensations, times). **The Son of Man shall send-forth His angels, and they shall gather out of His Kingdom all things that cause stumbling, and them that do iniquity** (wickedness, crimes), **and cast them into the furnace of fire: there shall be the weeping & the gnashing** (grinding, snarling) **of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. He who has ears, let him hear.”**

(5th) “**Heaven’s Kingdom is like a treasure hidden in the field; which a man found, & hid; in his joy he goes & sells all he has, buys that field.**”

(6th) “**Again, the Kingdom of Heaven is like a merchant man seeking goodly pearls: having found one pearl of great price, he went & sold all that he had, & bought it.**”

(7th) “**Again, the Kingdom of Heaven is like a net cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; they sat down, gathered the good into vessels (containers), but the bad they cast away (throw out). So, shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be weeping & gnashing of teeth.**”

“**Have you understood all these things?**” They replied, “**Yes.**” He tells them, “**Every scribe made a disciple to Heaven’s Kingdom is like a man who is a householder, who bringeth forth out of his treasure things new & old.**” When Jesus finished these parables, He departed; coming into His own country He taught them in their synagogue, insomuch that they were astonished, and said, “**How has this Man this wisdom, & these mighty works? Is not He the Carpenter’s Son? is not His mother called Mary? and His brothers, James, Joseph, Simon, & Judas? His sisters, are they not all with us? Where did He get all these things?**” They were offended in Him. Jesus said to them, “**A prophet is not without honor, except in his own country, and in his own house.**” He did not do many mighty works there because of their unbelief. (13:1-58)

That season Herod (i.e. Antipas) **the Tetrarch** (Grk word, 1/4th ruler or king, or ruler of 1/4th Judaea-Syria or Palestine-Syria, of Galilee & Perea by 4 sons of Herod the Great, ½ brother to Archelaus the Ethnarch & King of Judea, Samaria, & Idumea; ½ brother to Herod Antipater & Herod Philip) heard the report concerning Jesus, and said to his servants, “*This is John the Baptist; he is risen from the dead; and therefore do these powers work in Him.*” Herod had arrested John, & bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. John told him, “*It is not lawful for you to have her.*” When he would have put him to death, he feared the multitude, because they counted him as a Prophet. When Herod's birthday came, Herodias' daughter danced in the midst (*their presence*), and pleased Herod. So he promised with an oath to give her whatever she ask. She was influenced (put-forward) by her mother to say, “*Give me now on a platter the head of John the Baptist.*” The King was grieved; but for the sake of his oaths, and them that sat at table with him, he commanded it to be given; he sent & beheaded John in the prison. His head was brought on a platter, and given to the girl (*damsel, young-woman, youth*): she took it to her mother. His disciples went, and took up the corpse (*body*), buried him; they went & told Jesus. When Jesus heard, he withdrew in a boat, to a desert place alone: and when the multitudes heard, they followed him on foot from the cities. He came forth, and saw a great multitude, He had compassion on them, and healed their sick. When even came, the Disciples came to Him, saying, “*The place is desert, the time is already past (late); send the multitudes away, to go into the villages, to buy food.*” Jesus told them, “**They have no**

need to go away; give them food." They tell Him, "*We have only 5 loaves, and 2 fishes.*" He said, "*Bring them to Me.*" He commanded the multitudes to sit down on the grass; and he took the 5 loaves, and the 2 fishes, looking up to heaven, He blessed, broke, and gave the loaves to the Disciples, the Disciples to the multitudes. They all ate and were filled: and they took up that which remained from the broken pieces, 12 baskets full. They who ate were about 5,000 men, besides women & children. Straightway he constrained the Disciples to enter the boat, to go before him to the other side, till He should send the multitudes away. After He had sent the multitudes away, He went up into the mountain alone to pray when it was even was, he was there alone. The boat was now far in the sea, distressed (*tossed*) by the waves; for the wind was contrary (*turbulent, stormy*). In the 4th watch (*hour, i.e., c. 3-6 a.m., 10th-12th Hebrew hours before sunrise*) of the night he came to them, walking on the sea. When the Disciples saw Him walking on the sea, they were troubled, saying, It is a ghost (*phantom, spirit*); and they cried out for fear. Right-then Jesus told them, "*Be of good cheer; it is I; be not afraid.*" Peter answered Him, "*Lord, if it is Yu, bid me come on the waters.*" He said, "*Come.*" Peter went down from the boat, walked on the waters to go to Jesus. When he saw the wind, he was afraid; beginning to sink, he cried out, "*Lord, save me.*" Immediately Jesus extended His Hand, took hold of him, says to him, "*Yu of little faith, why did you doubt?*" When they went into the boat, the wind ceased. Those in the boat worshipped Him, saying, "*Truly, Yu are the Son of God.*" When they had crossed over, they came to the land, to Gennesaret. When the men of that place recognized Him, they sent into all that region round about, and brought to Him all that were sick, and they implored Him that they might only touch the border (*hem*) of His garment: and as many as touched were made well. (14:1-36)

There came to Jesus from Jerusalem Pharisees & Scribes, saying, "*Why do Yur Disciples transgress* (*break, violate, ignore, etc.*) *the tradition of the Elders* (*i.e. Rabbis?*)?" "not washing their hands before they eat bread (*food*)."
He answered, "*Why do you transgress the commandment of God because of your tradition? God said, "Honor yur father & yur mother: He that speaketh evil of father or mother, let him die the (put to) death."* You say, "*whoever says to his father or his mother, Whatever yu might have profited by me is given (donated, promised, designated, etc.); he should not honor his father.*" *Yu have voided the God's Word because of your tradition. You hypocrites! well did Isaiah prophesy of you, "This people honors Me with their lips; But their heart is far from Me. In vain do they worship Me, Teaching doctrines the precepts of men."* He called & told the crowd, "*Hear, & understand: Not what enters the mouth defiles man; what proceeds out of the mouth defiles man.*" The Disciples came & said to Him, "*Yu Know the Pharisees were offended, when they heard this saying?*" He answered, "*Every plant My heavenly Father planted not, shall be uprooted. Leave them alone: they are blind guides. If the blind guide the blind, both shall fall into a pit.*" Peter responded to Him, "*Explain to us the parable.*" He replied, "*Are you still without understanding? Perceive you not, whatever goes into the mouth passeth into the belly (stomach), and expels as waste (into draught, draft, etc.)? Things which proceed out of the mouth come forth out of the heart; they defile man. Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings [, etc.]: these are what defiles man; to eat with unwashed hands defileth not man.*" Jesus left, & withdrew into the parts of Tyre & Sidon. A Canaanitish woman came out from those borders, crying, "*Have mercy on me, Lord, Son of David; my daughter is grievously demon vexed.*" He answered her not a word. His Disciples besought Him, saying, "*Send her away; she cries after us.*" He answered, "*I was sent only to the lost sheep of the House of Israel.*" She came & worshipped Him, saying, "*Lord, help me.*" He answered, "*It is not fit to take the children's bread and cast it to the dogs.*" She replied, "*Yes, Lord: even the dogs eat of the crumbs which fall from their masters' table.*" Jesus replied to her, "*woman, great is yur faith be it done to yu even as yu wished. Her daughter was healed from that hour.*" Jesus departed & and came near the Sea of Galilee; He went up into the mountain and sat

down. Large crowds came to Him, having with them the lame, blind, dumb, maimed, & many others, and they cast them down at His feet; He healed them: insomuch that the multitude wondered, when they saw the mute speaking, the maimed whole, lame walking, and the blind seeing: they glorified the God of Israel. Jesus called His Disciples, and said, "*I have compassion on the multitude, because they continue with Me now 3 days and have nothing to eat: I will not send them away fasting, lest perhaps they faint on the way.*" The Disciples say to Him, "*Where should we get so many loaves in a desert place as to satisfy* (feed, fill) *so great a multitude?*" Jesus asked them, "*How many loaves have you?*" They said, "*7, and a few small fishes*". He commanded the multitude to sit down on the ground; He took the 7 loaves and the fishes; and He gave thanks & divided (*broke*), gave to the Disciples, the Disciples to the multitudes. They all ate, were filled: they took up what remained over of the broken pieces, 7 baskets full. They who ate were 4,000 men, besides women & children. He sent away the multitudes, entered the boat, came into the borders of Magadan. (15:1-39)

The Pharisees & Sadducees tested & asked Him to show them a sign from heaven. He answered them, "*When it is evening, you say, "Fair weather: for the sky is red." In the morning, "bad weather to-day: for the sky is red & lowering* (louring, gloomy, dark, etc.)." *Ye know how to discern the face of the sky, but not the signs of the times. An evil & adulterous generation expects a sign; and there shall no sign be given it, but the sign of Jonah.*" He left & departed. The Disciples went to the other side and forgot to take food. Jesus told them, "*Take heed & beware of the leaven of the Pharisees & Sadducees.*" They reasoned among themselves, saying, "*We took no bread.*" Jesus perceiving it said, "*You of little faith, why reason you among yourselves, because you have no bread? Do you not perceive, neither remember the 5 loaves of the 5,000, how many baskets you took up? Neither the 7 loaves of the 4,000, how many baskets you took up? How is it that ye do not perceive I spoke not concerning bread? Beware of the leaven of the Pharisees & Sadducees.*" They understood He warned them not to beware of the leaven of bread, but of the teaching (doctrine) of the Pharisees & Sadducees. (16:1-12)

When Jesus came into the parts of Caesarea Philippi, He asked His Disciples, saying, "*Who do men say is the Son of Man?*" They said, "*Some, John the Baptist; some, Elijah; others, Jeremiah, or one of the Prophets.*" He asks them, "*Who say you that I am?*" Simon Peter answered, "*Yu are the Christ, Son of the Living God.*" Jesus responded, "*Blessed are yu, Simon Bar-Jonah* (Simon = Cephas = Peter; Bar (Aramaic-Syriac) = Ben (Hebrew) = son)): *flesh & blood has not revealed it to yu, but My Father Who is in heaven. I tell yu that yu are Peter, on this Rock* (Grk = Petra) *I will build My Church* (Assembly, Ecclesia, Iglesia, etc.); *the gates of Hades* (Hell, Death, Grave) *shall not prevail-against* (conquer, over-power, out-last, dominate, etc.) *it. I will give to yu the keys of the Kingdom of Heaven: whatever yu bind on earth shall be bound in heaven; whatever yu loose on earth shall be loosed in heaven.*" He instructed (charged, commanded) the Disciples to tell no man He was the Christ (Messiah, Anointed-One). From that time began Jesus to show to His Disciples, He must go to Jerusalem, suffer many things by the Elders & Chief Priests & Scribes, be killed, the 3rd day be raised-up (resurrected, revived, etc.). Peter took Him, began to rebuke (correct) Him, "*Lord, it must never ever happen to Yu.*" He turned, told Peter, "*Get behind Me, Satan: yu are a stumbling-block* (offense, scandal, embarrassment, etc.) *to Me: yu mind* (value, consider, think-about) *not the things of God, but the things of men.*" Jesus told His disciples, "*If any man will come-after* (follow, pursue) *Me, let him deny himself, take up his cross* (stauros, crucifix, beam, stake, dying), *follow Me. Whoever will save his life shall lose it: whoever shall lose his life for My sake shall find it. What shall a man be profited, if he shall gain the whole world, yet forfeit his life* (psuchos, psyche, soul, self)? *or what shall a man give in exchange for his life* (soul)? *The Son of man shall come in the Glory of His Father with His Angels; then shall He render to every man according to his deeds. Verily* (Amen,) *I tell you, there are some of them*

that stand here, who shall in no wise taste of death, till they see the Son of Man coming in His Kingdom.” (16:13-28)

After 6 days Jesus takes Peter, James, & John his brother, brings them up into a high mountain alone: He was transfigured (transformed, changed) before them; His Face did shine as the sun, His Garments became white (bright) as the light. There appeared to them Moses & Elijah talking with Him. Peter told Jesus, “*Lord, it is good for us to be here: if Yu wish, I will make 3 tabernacles* (booths, tents, shelters, sukkots); *one for Yu, one for Moses, & one for Elijah.*” While he was speaking, a bright cloud overshadowed them: a voice out of the cloud, saying, “*This is My Beloved Son, in Whom I am well-pleased; hear Him.*” When the Disciples heard it, they fell on their face, and were very afraid. Jesus came & touched them & said, “*Arise, be not afraid.*” Lifting their eyes, they saw no one, except Jesus only. As they were coming down from the mountain, Jesus commanded them, “*Tell the vision to no man, till the Son of Man be risen from the dead.*” His Disciples asked, “*Why say the Scribes that Elijah must first come?*” (see Is. 40, Mal. 4 & 5) He answered, “*Elijah indeed comes, and shall restore all things: I tell you, Elijah is come already, they knew him not, but did to him whatever they wanted. Even so shall the Son of Man also suffer from them.*” Then understood the Disciples that He spoke to them of John the Baptist. They came to the multitude, a man came to Him, kneeling, saying, “*Lord, have mercy on my son: for he is epileptic, & suffers grievously; often he falls into the fire, & often into the water. I brought him to Yur Disciples, they could not cure Him.*” Jesus replied, “*Faithless & perverse generation, how long shall I be with you? how long shall I bear with you? bring him to Me.*” Jesus rebuked him; the demon left him: the boy was cured from that hour. The Disciples came to Jesus alone, & asked, “*Why could not we expel it?*” He tells them, “*Because of your little faith: for verily (amen,) I tell you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, “Remove hence to yonder place; it shall remove; nothing shall be impossible for you. [But this kind goes out only by prayer & fasting.]*” While they stayed in Galilee, Jesus said to them, “*The Son of Man shall be delivered up into the hands of men; they shall kill Him, the 3rd day He shall be raised-up.*” They were exceeding sorry. When they were come to Capernaum, they who received (collected) the half-shekel (tax) came to Peter, “*Does not your teacher pay the half-shekel?*” He says, “*Yes.*” When he came into the house, Jesus spoke first to him, “*What do yu think, Simon? the Kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?*” He said, “*From strangers,*” Jesus said to him, “*Therefore the sons are free. But lest we cause them to stumble, go to the sea, throw a hook, take up the fish that first comes up; when yu open its mouth, yu will find a shekel: that take, & give to them for Me & yu.*” (17:1-27)

In that hour came the Disciples to Jesus, saying, “*Who is greatest in the Kingdom of Heaven?*” He called a little child, set him amid them, & said, “*Verily (Amen,) I tell you, Except you turn, and become as little children, you shall in no way enter into the Kingdom of Heaven. Whoever therefore shall humble (submit, behave) himself as this little child, is the greatest in the Kingdom of Heaven. Whoever receive one such little child in My Name receives Me: whoever stumbles (trips) one of these little ones who believe in Me, it is profitable (better) for him that a great millstone should be hanged about his neck and sunk in the depth of the sea. Woe to the world because of occasions (causes, reasons) of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion comes! If yur hand or foot causes yu to stumble, cut it off, and cast it from thee: it is good (better) to enter life maimed or halt (deformed, disabled, amputated), rather than having two hands or two feet to be cast into the eternal fire. If yur eye causes yu to stumble, pluck it out, and cast it from thee: it is better to enter life with one eye, rather than having two eyes to be cast into the hell of fire. See that you despise not one of these little ones; for I tell you, in heaven their Angels do always behold the Face of My Father Who is in heaven. [For the Son of Man came to save what was lost.]*”

"How think you? if any man has 100 sheep, one of them be gone astray, doth he not leaves the 99, and go unto the mountains, and seek that which goes astray? If he finds it, verily (amen,) I tell you, he rejoices over it more than over the 99 which have not gone astray. So, it is not the will of your Father Who is in heaven, that one of these little ones should perish. If yur brother sin against yu, go, show him his fault between yu and him alone: if he listens, yu have gained yur brother. If he hears not, take with one or two more, that at the mouth of two witnesses or three every word may be established. If he refuses to listen, tell it to the Church: if he refuses to hear the Church also, let him be as the Gentile & the publican. Verily (Amen,) I tell you, whatever you bind on earth shall be bound in heaven; whatever you shall loose on earth shall be loosed in heaven. I tell you, that if two of you shall agree on earth as touching anything that they ask, it shall be done for them of My Father Who is in heaven. Where two or three are gathered in My Name, there am I among (with, amid) them." Peter said to Him, "Lord, how often shall my brother sin against me, & I forgive him? until 7 times?" Jesus says, "I tell yu, Not until 7 times; but, Until 70 times 7 (490 times; see Daniel's 490 years)".

"The Kingdom of Heaven is likened to a certain King, who would make a reckoning with his servants. When he had begun to reckon, one was brought to him, that owed him (10,000) talents (i.e., millions or billions of dollars). Since he could not pay, his Lord commanded him to be sold, his wife, children, & all that he had, and payment to be made. The servant therefore fell and worshipped him, saying, "Lord, have patience with me, I will pay yu all." The Lord of that servant, being moved with compassion, released him, and forgave him the debt. That servant went out, found one of his fellow-servants, who owed him 100 shillings (i.e. 50 shekels, or less than 50 dollars): he laid hold on him, by the throat, saying, "Pay what yu owe." So his fellow-servant fell down begging him, "Have patience with me, I will pay yu." He would not: but went and cast him into prison, till he should pay what was owed. His fellow-servants saw what was done, they were exceeding sorry, went to tell their lord all that was done. His Lord called him, "Thou wicked servant, I forgave yu all that debt, because thou begged me: should yu not also have had mercy on yur fellow-servant, even as I had mercy on yu? His Lord was outraged (wroth, angry), delivered him to the tormentors (prison-keepers, jail-guards), till he should pay all what was due. So, shall also My heavenly Father do to you, if each forgive not his brother from your hearts." (18:1-35)

After Jesus finished these words, He left Galilee, went into the borders of Judaea beyond the Jordan; great multitudes followed Him; He healed them there. There came Pharisees, testing Him, saying, "*Is it lawful to put-away* (divorce) *one's wife for any cause?*" He answered, "*Have you not read, He Who made* (created) *from the beginning, made them male & female,*" (see Gen. 1 & 2 & 3) & said, "*For this cause shall a man leave his father & mother, and shall cleave (cling, unite, join) to his wife; and the two shall become one flesh?*" So, they are no more two, but one flesh. What therefore God joined-together (united), let not man put-asunder (separate, sever)." They replied to Him, "*Why then did Moses command to give a bill of divorcement, to put-away* (divorce) (Deut. 24)?" He replied, "*Moses for your hardness of heart permitted you to put-away your wives: but from the beginning it has not been so. I tell you, Whoever shall put-away his wife, except for fornication, and shall marry another, commits adultery: he who marries her when she is put-away commits adultery.*" The Disciples say to Him, "*If man's case is so with his wife, it is not expedient* (beneficial, suitable, practical, etc.) *to marry.*" He responded to them, "*Not all men can receive this saying, but they to whom it is given. There are eunuchs* (celibates, castrates), *that were so born from their mother's womb: and there are eunuchs* (celibates, castrates, castrates), *that were made eunuchs* (celibates, castrates) *by men: and there are eunuchs* (celibates, castrates, castrates), *who made themselves eunuchs* (celibates, castrates, castrates) *for the Kingdom of Heaven's sake. He who is able to receive it, receive it.*"

Little children were brought to Him to lay His Hands on them & pray: the Disciples rebuked them. Jesus said, "*Allow the little children, forbid them not to come to Me: for to such belongs the*

Kingdom of Heaven." He laid His Hands on them, then departed. One came to him & said, "Teacher, what good thing shall I do, that I may have eternal life?" He replied to him, "Why ask me concerning what is good? One only is good: but if you would enter into life, keep the commandments." He asks Him, "Which?" Jesus said, "You must not kill, You must not commit-adultery, You must not steal, You must not bear false-witness, Honor thy father & mother; and You must love your neighbor as yourself." The young man tells Him, "All these things have I observed: what lack I yet?" Jesus said to him, "If you would be perfect, go, sell what you have, give to the poor, you will have treasure in heaven: come, follow Me." When the young man heard the saying, he went away sorrowful; for he was one that had great possessions. Jesus told His Disciples, "Verily (Amen,) I tell you, It is hard for a rich man to enter into the Kingdom of Heaven. Again, I tell you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God." When the Disciples heard it, they were astonished exceedingly, saying, "Who then can be saved?" Jesus looking on them said, "With men this is impossible; but with God all things are possible." Then answered Peter, "Look, we have left all, and followed You; what then shall we have?" Jesus said to them, "Verily (Amen,) I tell you, that you who have followed Me, in the regeneration (next-creation, renovation, restitution) when the Son of Man shall sit on the Throne of His Glory, you also shall sit on 12 Thrones, judging the 12 Tribes of Israel. Anyone who has left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My Name's sake, shall receive a 100-fold, and shall inherit Eternal Life. But many first shall be last; and last, first." (19:1-30)

"The Kingdom of Heaven is like a man, a householder, who went out early in the morning (i.e., sunrise, c. 6 A.M.) to hire laborers into his vineyard. When he agreed with the laborers for a shilling (Grk: denarius, denar, c. day's wages of common worker) a day (1st hour of 12 hours of the day (6 A.M. sunrise) from sunrise to sunset, not the 12 hours of the night from sunset to sunrise; the whole night & day was divided into 4 night watches & 12 + 12 (24) hours or parts of night & day; 1st watch (3 hours total) at sunset, 6 P.M. till c. 9 P.M.), he sent them into his vineyard. He went out about the 3rd hour (9 A.M.) , saw others standing in the marketplace idle; to them he said, "Go into the vineyard, and whatever is right (fair) I will give you." They went their way. Again, he went out about the 6th (i.e. noontime) & the 9th (c. 3 P.M.) hour, did likewise. About the 11th (5 P.M. c. hour before sunset) he went out, and found others standing; he says to them, "Why stand you here all the day idle?" They tell him, "Because no man has hired us." He tells them, "Go into the vineyard." When even was come (i.e., sunset), the Lord of the vineyard tells his steward (house-servant), "Call the laborers, and pay them their hire, beginning from the last to the first." Then came those of the 11th hour, they received every man a shilling (denar) (i.e., full day's wage). When the first came, they supposed that they would receive more; they likewise received every man a shilling (denar). When they received it, they murmured against the householder, "These last have spent (worked) one hour, and you have made them equal to us, who have borne the burden of the day & the scorching heat." He said to one of them, "Friend, I do you no wrong: did you not agree with me for a shilling (denar)? Take up what is yours, go your way; it is my will to give to this last, even as to you. Is it not lawful for me to do what I want with mine own? or is your eye evil, because I am good?" So, the last shall be first, and the first, last."

Jesus was going up (i.e., going down south then uphill) to Jerusalem, he took the 12 Disciples alone, on the way He told them, "We go up to Jerusalem; the Son of Man shall be delivered to the Chief Priests & Scribes; they shall condemn Him to death, deliver Him to the Gentiles to mock, to scourge, to crucify: the 3rd day He shall be raised-up." Came to Him the mother of the sons of Zebedee with her sons, worshipping, asking a certain thing of Him. He said to her, "What do you wish?" She says to Him, "Command that these my two sons may sit, one on Your Right Hand, & one on Your Left Hand, in Your Kingdom." Jesus answered, "You know not what you ask. Are you able to drink the cup that I am about to drink?" They tell Him, "We are able." He tells them, "My Cup indeed you shall drink

but to sit on My Right Hand, & Left Hand, is not Mine to give; but for whom it is prepared of My Father." When the 10 heard it, they were indignant concerning (angry at, upset with) the two brothers. Jesus called them & said, "**You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority** (power) **over them. Not so shall it be among you: whoever would become great among you shall be your minister** (servant, server); **whoever would be first among you shall be your servant: even as the Son of Man came not to be ministered to, but to minister, to give His Life a Ransom** (purchase, exchange) **for many.**"

As they went out from Jericho, a great multitude followed Him. Two blind men sitting by the wayside, when they heard that Jesus was passing by, shouted out, saying, "**Lord, have mercy on us, Son of David.**" The multitude rebuked them to hold their peace: they cried out the more, "**Lord, Son of David, have mercy on us.**" Jesus stood still, called them, & said, "**What will you that I should do to you?**" They say, "**Lord, that our eyes may be opened.**" Jesus, being moved with compassion, touched their eyes; straightway they received their sight, & followed Him. (20:1-34)

After they drew near to Jerusalem, and came to Bethphage (Heb-Aram *Beth-Phage* = House-unripe-Figs) (i.e., few miles from Jerusalem near or between Bethany & Jerusalem on the Temple side), to the Mount of Olives, Jesus sent 2 Disciples, telling them, "**Go into the village opposite you, you will find a donkey tied, a colt with her: untie, bring to Me. If anyone say anything to you, say, "The Lord hath need of them;" and straightway he will send them.**" This is to fulfill what was spoken through the prophet, saying, "**Tell the Daughter of Zion, Look, your King comes to you, meek, riding on a donkey, on a colt, the donkey's foal.**" (Zech. 9) The Disciples did as Jesus appointed them, brought the donkey, & the colt, put on them their garments; and He sat thereon. The most part of the multitude spread their garments in the way; and others cut branches from the trees & spread them in the way. The multitudes that went ahead Him, & that followed, shouted, "**Hosanna** (Rabbinic Heb. = Salvation, Deliverance, Help, etc.; add 'now' or 'us' at the end) **to the Son of David: Blessed, He Who comes in the Name of the Lord; Hosanna in the highest.**" (Ps. 118) When He came into Jerusalem, much of the city was stirred, saying: "**Who is this?**" The multitudes said, "**This is the Prophet, Jesus, from Nazareth of Galilee.**"

Jesus entered the Temple of God, drove out all who sold & bought in the Temple, overthrew the tables of the moneychangers, and the seats of them that sold the doves; He tells them, "**It is written, "My House shall be called a House of Prayer: you make it a den of robbers."**" (Isa. 56, Jer.7) The blind & the lame came to Him in the Temple; He healed them. When the Chief Priests & the Scribes saw the wonderful-things (wonders, miracles) He did, & the children that were shouting in the temple saying, "**Hosanna to the Son of David;**" they were moved with indignation, & said to Him, "**Yu hear what these are saying?**" Jesus tells them, "**Yes: did you never read, "Out of the mouth of babies (infants) & sucklings (babies, nursing-babes) Yu perfected (established) praise?"**" (Ps. 8)

He left them, went forth out of the city to Bethany, & lodged there. In the morning as He returned to the city, He hungered. Seeing a fig tree by the wayside, He came to it, and found nothing thereon, but leaves only; He says to it, "**Let there be no fruit from henceforward forever.**" Immediately the fig tree withered. When the Disciples saw it, they marveled (were surprised), saying, "**How did the fig tree immediately wither?**" Jesus answered them, "**Verily (Amen,) I tell you, If you have faith, & doubt not, you shall not only do what is done to the fig tree, even if you shall say to this mountain, "Be taken up and cast into the sea, it shall be done." All things, you shall ask in prayer, believing, you shall receive.**"

When He was come into the Temple, the Chief Priests & the Elders of the People came to Him as He was teaching, & said, "**By what authority** (power) **do Yu this? who gave Yu this authority?**" Jesus answered, "**I will ask you one question, if ye tell me, I will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?**" They reasoned with (among)

themselves, saying, "If we say, "From heaven;" He will say to us, "Why did you not believe him?" If we say, "From men;" we fear the multitude;" for all hold John as a Prophet." They answered Jesus, and said, "We know not." He said, "Neither tell I you by what authority I do these things."

"What think you? A man had two sons; he came to the 1st, & said, "Son, go work to-day in the vineyard." He answered, "I will not:" afterward he repented, & went. He came to the 2nd, said likewise. He answered, "Sir, I [go]::" & went not. Which of the two did the will of his father? They say, "The first". Jesus tells them, "Verily (Amen,) I tell you, the publicans & the harlots (prostitutes, fornicators, immorals, etc.) go into the Kingdom of God before you. John came to you in the way of righteousness, you believed him not; but the publicans & the harlots believed him: when you saw it, did not repent afterward, that ye might believe."

"Hear another parable: There was a man, a householder, who planted a vineyard, set a hedge about it, digged a winepress in it, built a tower, let (rented, leased) it out to husbandmen (tenant-farmers, vineyardmen), and went into another country. When the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. The husbandmen took his servants, beat one, killed another, & stoned another. Again, he sent other servants more than the first (i.e. group, the former servants): and they did to them in like manner. Afterward he sent to them his son, saying, "They will reverence my son." The husbandmen, when they saw the son, said among themselves, "This is the heir; come, let us kill him, & take his inheritance." They took him, cast him forth out of the vineyard, & killed him. When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen? They tell him, "He will miserably (violently) destroy those miserable (violent) men, will let (rent) out the vineyard to other husbandmen, who shall render him the fruits in their seasons." Jesus asks them, Did you never read in the Scriptures, "The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes?" (Ps. 118) "I tell you; The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits. He who falls on this Stone shall be broken to pieces: but on whomever It shall fall, It will scatter him as dust." When the Chief Priests & the Pharisees heard His parables, they perceived that He spoke of them. When they sought to lay hold on Him, they feared the multitudes, because they regarded Him a Prophet." (21:1-46)

Jesus answered again & spoke in parables to them: "The Kingdom of Heaven is like a certain King, who made a marriage feast for his son, sent forth his servants to call those invited (bidden) to the marriage feast: they refused. Again, he sent forth other servants, saying, "Tell them who are invited, Look, I have made ready my dinner; my oxen & my fatlings are killed, all things are ready: come to the marriage feast." They made light (fun, sport) of it, & went their ways, one to his farm, another to his merchandise; the rest laid hold on his servants, and treated them shamefully, and killed them. The King was outraged (wroth, furious); he sent his armies, destroyed those murderers, burned their city. Then says to his servants, The wedding is ready, but those invited were not worthy. Go to the crossings (partings) of the highways, and as many as you find, invite to the marriage feast. Those servants went out into the highways, gathered as many as they found, both bad & good: the wedding was filled with guests. When the King came in to see the guests, he saw there a man who had not on a wedding-garment: he asks him, "Friend, why did you come here without wedding-clothes?" He was speechless. The King said to the servants, "Bind him hand & foot, cast him out into the outer darkness;" there shall be weeping & gnashing of teeth. Many are called, but few chosen."

The Pharisees, then took counsel how they might ensnare Him in talk. They sent to Him their Disciples, with the Herodians, saying, "Teacher, we know You are true, teach God's way in truth, care not for anyone: You regard not the person of men. Tell us, What do You think? Is it lawful to give tribute to Caesar, or not?" Jesus perceived (suspected, knew) their wickedness, said, Why tempt (test, prove, try) Me, you hypocrites? Show Me the tribute (tax) money." They brought to Him a denarius (denar, shekel, schilling). He asked them, "Whose is this image & superscription?" They tell Him, "Caesar's."

He tells them, “*Render to Caesar what are Caesar's; and to God what are God's.*” When they heard it, they marveled, & left Him, & went away.

The Sadducees that day came to Him, (they say that there is no resurrection): they asked Him, “*Teacher, Moses said, “If a man die, having no children, his brother shall marry his wife, and raise up seed* (child, progeny, heir) *to his brother.”* (Deut. 25) *Now there were with us 7 brothers: the 1st married & died* (deceased, passed-away) *having no seed, left his wife to his brother; in like manner the 2nd also, the 3rd, unto the 7th. After them all, the woman died. In the resurrection whose wife shall she be of the 7? for they all had her.*” (see 4th Mac. c. 13-18) Jesus answered them, “*You do err, not knowing the Scriptures, nor God's Power. In the resurrection they neither marry, nor are given in marriage, but are as Angels in heaven. Touching the resurrection of the dead, have you not read what was spoken to you by God, saying, “I am the God of Abraham, the God of Isaac, the God of Jacob?”* (Ex. 3) *God is not of the dead, but of the living.*” When the multitudes heard it, they were astonished at His teaching (doctrine).

The Pharisees, heard that He had silenced the Sadducees, gathered themselves together. One of them, a lawyer, asked him a question, testing Him: “*Teacher, what is the great commandment in the Law?*” He said to him, “*Yu must love the Lord yur God with yur heart, with yur soul, with yur mind. This is the great & 1st commandment.*” (Deut. 6, etc.) *And 2nd likewise is this, “Yu must love yur neighbor as yourself.*” (Lev. 19) *On these 2 commandments the whole Law hangs, & the prophets.*” While the Pharisees were gathered, Jesus asked them a question, saying, “*What think you of the Christ? whose Son is He?*” They replied, “*David's.*” He responded, “*How then does David in the Spirit* (by the Spirit, in spirit) *call Him Lord, saying, “The Lord* (LORD, Jehovah, HaShem) *said to My Lord* (Adonai, Master), “*Sit on My Right Hand, Till I put Yur enemies underneath Yur Feet?*” (Ps.110) *If David calls Him Lord, how is He his Son?*” No one was able to answer Him a word, neither dared any man from that day forth to ask any more questions. (22:1-46)

Jesus then spoke to the multitudes and to His Disciples, “*The Scribes & Pharisees sit on Moses' seat: whatever they bid you, do & observe you must not do after their works; for they say, & do not. They bind heavy burdens & grievous to be borne and lay them on men's shoulders; but they themselves will not move them with their finger. Their works they do to be seen of men: they make broad their phylacteries* (frontlets, tefillin, prayer-boxes; worn as reminders to keep the Law), *enlarge the borders* (hemlines), *love the chief-place at feasts, the chief-seats in the synagogues, salutations in the marketplaces, and to be called of men, Rabbi* (Teacher, Master, Doctors, Scholars, etc). *Be not called Rabbi: for One is your Teacher, and all you are brothers. Call no man your Father* (Padre, Pope, Patron) *on the earth: for One is your Father in heaven. Be not called Masters* (Boss, Landlords, Leader, Owner): *for One is your Master, Christ. The greatest among you shall be your servant. Whoever exalts himself shall be humbled; whoever humbles himself shall be exalted.*”

“*Woe to you, Scribes & Pharisees, hypocrites! you shut the Kingdom of Heaven against men: you enter not in yourselves, neither allow those entering to enter.*”

“*[Woe to you, Scribes & Pharisees, hypocrites! you devour widows' houses, in pretence you make long prayers: you shall receive greater condemnation.]*”

“*Woe to you, Scribes & Pharisees, hypocrites! you compass sea & land to make one proselyte* (Grk = proseluthos, convert-stranger, new-convert); *when he is become so, you make him twofold more a son of hell* (Hades) *than yourselves.*”

“*Woe to you, blind guides, who say, “Whoever swears by the Temple, it is nothing; whoever swears by the gold of the Temple, he is a debtor.” Fools & blind: What is greater, the gold, or the Temple that sanctified the gold? Whoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Blind: what is greater, the gift, or the altar that sanctifies the gift? He who swears by the altar, swears by it, and by all things thereon. He who swears*

by the Temple, swears by it, and by Him Who dwells therein. He who swears by the heaven, swears by God's Throne, and by Him Who sits thereon."

"Woe to you, Scribes & Pharisees, hypocrites! you tithe mint, anise (dill), cumin, (3 herbal plants used as spices for food & fragrance) and have left undone the weightier matters of the law, justice, and mercy, and faith: these you ought to have done, and not to have left the other undone. Blind guides, who strain out the gnat, & swallow the camel!"

"Woe to you, Scribes & Pharisees, hypocrites! You cleanse the outside of the cup & platter, but within they are full of extortion & excess. Blind Pharisee, cleanse first the inside of the cup & platter, that the outside thereof may become clean also."

"Woe to you, Scribes & Pharisees, hypocrites! You are like whitened sepulchres, which outwardly appear beautiful, inwardly are full of dead men's bones, & of all uncleanness. You outwardly appear righteous to men, inwardly are full of hypocrisy & iniquity."

"Woe to you, Scribes & Pharisees, hypocrites! You build the sepulchres of the Prophets, and garnish the tombs of the righteous, & say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets." You witness to (against, of) yourselves, that you are sons of them who slew (killed) the Prophets. Fill up the measure of your fathers. You serpents, ye offspring of vipers, how shall you escape the judgment of hell (Hades)? I send to you Prophets, wise men (sages, scholars), & Scribes: some of them shall ye kill & crucify; some of them shall you scourge in your synagogues, & persecute from city to city: that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah (Zechariah) ben-Barachiah (Berechiah) (see Zech. 1: "Jehovah's Word came to the Prophet Zechariah ben-Berechiah ben-Iddo about 400 B.C.; see 2nd Chron. 24 : Zechariah ben-Jehoiada slain; compare Joseph. Jew. Wars Bk I, iv., 5. 4 : Zacharias, son of Baruch, was slain in the Temple by two zealot about 70 A.D.), whom you slew between the sanctuary & the altar. Verily (Amen,) I tell you, All these things shall come upon this generation. Jerusalem, Jerusalem, that kills the Prophets, and stones those sent to her! how often would I have gathered yur children together, even as a hen gathers her chickens under her wings, and you would not! Look, your house is left to you desolate. I tell you, You shall not see Me henceforth, till you shall say, "Blessed, He Who comes in the Lord's Name."" (23:1-39)

Jesus left the Temple, going His way; His Disciples came to Him to show Him the buildings of the Temple. He told them, "*You see not all these things? Verily (Amen,) I tell you, Not one stone shall be left on another, that shall not be thrown down.*" As He sat on the Mount of Olives, the Disciples came to Him privately, saying, "*Tell us, when shall these things be? when the sign of Yur coming (return, advent, appearance, presence), and of the end (conclusion, finality) of the world (age, dispensation)?*" Jesus answered them, "*Beware no man mislead you (lead you astray). Many shall come in My Name, saying, "I am the Christ; and shall lead many astray (mislead many). You shall hear of wars & rumors of wars; see that you are not troubled: it must needs come about; this is not the end. Nation shall rise against nation, kingdom against kingdom; there shall be famines & earthquakes in different places. These things are the beginning of travail (labor, birth-pangs, contractions). They shall deliver you up to tribulation (troubles, sufferings, etc.), & kill you: you shall be hated by the nations (Gentiles) for My Name's sake. Many will stumble, and deliver up (betray) one another, and hate one another. Many false prophets shall arise, and lead many astray. Because iniquity shall be multiplied (abound, increase), the love of the many shall wax (grow, become) cold. He who endures to the end, the same shall be saved. This Gospel of the Kingdom shall be preached in the whole world for a testimony to all the nations (Gentiles); then shall the end come.*"

When you see the Abomination of Desolation, which was spoken of through the Prophet Daniel, standing in the Holy Place (let him who reads understand) (Dan. 9, 11, 12), let those in Judaea flee to the mountains: let him who is on the housetop not go down to take out things that are in his

house: let him that is in the field not return to take his cloak (coat). Woe to those with child (pregnant) and to them that give-suck (nurse, suckled) in those days! Pray that your flight be not in winter, neither on Sabbath: for then shall be great tribulation, such as has not been from the beginning of the world until now, no, nor ever shall be. Except those days had been shortened, no flesh would be saved: but for the elect's sake those days shall be shortened. If any man shall say to you, "Look, here is the Christ," or, "Here," believe not. There shall arise false-christs, & false-prophets, and shall show great signs & wonders; to lead astray, if possible, even the elect. I have told you beforehand. If they say to you, "He is in the wilderness (desert); go not forth: "He is in the inner chambers (hiding-place)," believe not. As the lightning comes forth from the east, and is seen even to the west; so, shall be the coming of the Son of Man. Wherever the carcass (dead-body) is, there will the eagles (vultures) be gathered together. Immediately after the tribulation of those days the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, the powers of the heavens shall be shaken then shall appear the sign of the Son of Man in heaven: then shall all the tribes of the earth mourn, they shall see the Son of Man coming on the clouds of heaven with power and great glory. He shall send forth His Angels with a great sound of a trumpet, they shall gather together His elect from the four winds, from one end of heaven to the other." ('end of heaven' here & Deut. 4 only)

"From the fig tree learn her parable: when her branch is now become tender, and puts forth its leaves, you know that the summer is nigh; so also, when you see all these things, know that He is near, at the doors. Verily (Amen,) I tell you, This (i.e., this-same-one in the parable of the fig-tree before summer) generation shall not pass-away, till these-things (these-same-things) be accomplished. Heaven & earth shall pass away, but My Words shall not pass-away. But of that day and hour knoweth no one, not the Angels of heaven, neither the Son, but the Father only. As the days of Noah, so shall be the coming of the Son of Man. As in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they knew not until the flood came, and took them all away; so, shall be the coming of the Son of Man. Then shall two be in the field; one is taken, & one is left: two grinding at the mill; one is taken, & one is left. Watch: for you know not on what day your Lord comes. Know this, if the master of the house had known in what watch (i.e., of the night hours) the thief was coming, he would have watched, and would not have suffered his house to be broken in. You also be ready; for in an hour you think not the Son of Man comes. Who then is the faithful and wise servant, whom his Lord has set over his household, to give them their food in due season? Blessed is that servant, whom his Lord when he comes shall find so doing. Verily (Amen,) I tell you, he will set him over all that he has. If that evil servant shall say in his heart, "My Lord tarries" (delays); and shall begin to beat his fellow-servants, and eat & drink with the drunken; the Lord of that servant shall come in a day when he expects not, and in an hour when he knows not, and shall cut him asunder (cut him in two, tear him apart, slice him in pieces), and appoint his portion with the hypocrites: there shall be weeping & gnashing (growling, snarling) of teeth." (24:1-51)

"The Kingdom of Heaven is like ten virgins, who took their lamps, went forth to meet the bridegroom. 5 of them were foolish, 5 were wise. The foolish, when they took their lamps, took no oil with them: the wise took oil in their vessels with their lamps. While the bridegroom delayed, they all slumbered & slept. At midnight there is a shout, "Look, the bridegroom! Come forth to meet him." Those virgins arose & trimmed their lamps. The foolish said to the wise, "Give us of your oil; for our lamps are going out." The wise answered, "Perhaps there will not be enough for us & you: go to them who sell, & buy for yourselves." While they went away to buy, the bridegroom came; they who were ready went in with him to the marriage feast: the door was shut. Afterward came the other virgins, saying, "Lord, Lord, open to us." He answered, "Verily (Amen,) I tell you, I know you not." Watch, for ye know not the day nor the hour." "Like a man, going into another country, called his own servants, and delivered to them his goods. To one he gave 5 talents, to another 2, to another 1; to

each according to his individual ability; and he went on his journey. He who received the 5 talents went quickly & traded with them & made another 5 talents. In like manner of the 2, he gained other 2. He who received the 1 went away & dugged in the earth, hid his Lord's money. After a long time, the Lord of those servants comes, makes a reckoning with them. He who received the 5 talents came, brought another 5 talents, saying, "Lord, you delivered to me 5 talents: I have gained another 5 talents." His Lord said, "Well done, good & faithful servant: you have been faithful over a few things, I will set you over many things; enter into the joy (pleasure, reward) of your Lord." He also that of the 2 talents came & said, "Lord, you delivered to me 2 talents: See, I have gained another 2 talents." His Lord said to him, "Well done, good & faithful servant: you have been faithful over a few things, I will set you over many things; enter into the joy of your Lord." He who received 1 talent came & said, "Lord, I knew you are a hard man, reaping where you sowed not, gathering where you scattered not; I was afraid, & went away & hid your talent in the earth: see, your own." His Lord answered him, "You wicked & lazy servant, you knew I reaped where I sowed not, and gathered where I did not scatter; you should have put my money with the bankers, at my coming (return) I should have received back mine own with interest (profit, extra). Take the talent from him and give it to him who has 10 talents. To everyone who has shall be given, to have abundance: from him who has not, what he has shall be taken away. Cast out the unprofitable servant into the outer darkness: there shall be weeping & gnashing of teeth."

"When the Son of Man shall come in His Glory, and all the Angels with Him, He shall sit on the throne of His Glory: before Him shall be gathered all the nations (Gentiles): He shall separate them one from another, as the shepherd separates the sheep from the goats; He shall set the sheep on His right hand, the goats on the left. The King shall say to them on His right hand, "Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation (creation, beginning) of the world (time, ages, history): I was hungry, & you fed Me; I was thirsty, & you gave Me drink; I was a stranger, & you took Me in; naked, & you clothed Me; I was sick, you visited Me; I was in prison, you came to Me." The righteous shall answer him, "Lord, when saw we You hungry, & fed You? or thirsty, and gave You drink? When a stranger, and took You in? or naked, & clothed You? When sick, or in prison, and came to You?" The King shall answer them, "Verily (Amen,) I tell you, Inasmuch as ye did it to one of these least of My Brethren (brothers, children, disciples), you did it to Me." To them on the left hand He shall say, "Depart from Me, you cursed, into the Eternal (everlasting, forever, continual) Fire which is prepared for the Devil and his Angels: I was hungry, and you did not feed Me; I was thirsty, and you gave Me no drink; I was a stranger, and you took Me not in; naked, you clothed Me not; sick, & in prison, you visited Me not." They shall answer, "Lord, when saw we You hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to You?" He shall answer them, "Verily (Amen,) I tell you, Inasmuch as you did it not to one of these least, you did it not to Me. These shall go away into Eternal Punishment (judgment, torment, death): the righteous into Eternal Life." (25:1-46)

After Jesus finished these words, He said to His Disciples, "**You know that after 2 days the Passover** (Pesach, Paschal-time, Easter-season; 14th of 1st month (Abib or Nisan) followed by 7 days of the Feast of Unleavened Bread; see Ex. 12, Num. 9, Deut. 16) **comes, the Son of Man is delivered-up** (betrayed, handed-over) **to be crucified** (nailed-to-cross, hung on a pole or tree)." The Chief-Priests, & Elders of the People gathered together to the Court (yard, courtyard, open-public-space) **of the High Priest**, named Caiaphas; counseled-together to take Jesus by subtlety (deceit, false-accusations), & kill Him. They said, "**Not during the Feast** (i.e., Passover Feast), **lest a tumult** (riot, commotion) **arise among the people.**" When Jesus was in Bethany (Beth-Aniyah; also the city & place of Lazarus raised from death), **in the house of Simon the Leper** (from leprosy, such as white-leprosy regarded as clean), a woman came to Him, having an alabaster cruse (vase, bottle, pot; alabaster is a mineral of clear whitish

paste of carbonate of lime, often made into containers for ointments, like spikenard, or shapes of things) of exceeding precious ointment, she poured it on His Head, as He sat at meat (at table, to eat). When the Disciples saw it, they had indignation (upset, unhappy), saying, “*Why this waste? This might have been sold for much & given to the poor.*” Jesus perceiving it said, “*Why trouble the woman? she has wrought* (worked, done) *a good work on (to, for) Me. The poor you always have, but not always Me. In that she poured this ointment upon My Body, she did it to prepare Me for burial* (i.e., to slow the corruption or decay of the corpse, & give a pleasant aroma). *Verily (Amen,) I tell you, Wherever this Gospel shall be preached in the whole world, that (this) also which this woman has done shall be spoken of for a memorial of her.*” One of the Twelve, named Judas Iscariot, went to the Chief Priests, & said, “*What are ye willing to give me, and I will deliver Him to you?*” They weighed for him 30 pieces of silver. From that time, he sought opportunity to deliver (betray) Him.

The Disciples came to Jesus on (before) the 1st of Unleavened Bread, saying, “*Where want Yu that we make ready to eat the Passover?*” He said, “*Go into the city to such a man, say to him, “The Teacher says, “My time is near,* (come, here); *to keep the Passover at yur house with My Disciples.*” The Disciples did as Jesus appointed them; and they made ready the Passover. When even was come (i.e., after sunset beginning Passover Day), He was sitting (reclining) at table (supper) with the Twelve Disciples; as they were eating, He said, “*Verily (Amen,) I tell you, one of you shall betray Me.*” They were very sorrowful, and to say to Him each one, “*Is it I, Lord?*” He answered, “*He who dipped his hand with Me in the dish, the same shall betray Me. The Son of Man goes, even as it is written of Him: but woe to that man by whom the Son of Man is betrayed! Better for that man if he had not been born.*” Judas, who betrayed Him, answered, “*Is it I, Rabbi?*” He says to him, “*Yu said it.*” As they were eating, Jesus took bread, blessed, & brake it; gave to the Disciples, & said, “*Take, eat; this is My Body.*” He took a cup, gave thanks, & gave to them, saying, “*Drink it; this is My Blood of the Covenant, which is poured out for many to (for) remission (forgiveness, pardon) of sins. I tell you, I shall not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.*” When they had sung a hymn, they went out to the Mount of Olives.

Jesus says, “*You all shall be offended in Me this night* (i.e., before sunrise the end of the Passover morning): *for it is written, “I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.”* (Zech. 13) *After I am raised-up, I will go before you to Galilee.*” Peter responded, “*If all shall be offended in Yu, I will never be offended.*” Jesus tells him, “*Verily (Amen,) I tell yu, this night, before the rooster crow* (i.e. before sunrise), *yu shall deny Me thrice.*” Peter says to Him, “*If I must die with Yu, I will not deny Yu.*” All the Disciples said likewise. Jesus comes with them to a place called Gethsemane (Aram-Heb: Geth-Semane. Gad-Semane = oil- press; a garden at foot of Mt of Olives in Jerusalem), and says to His Disciples, “*Sit here, while I go yonder* (beyond, further) *& pray.*” He took with Him Peter & the 2 sons of Zebedee and began to be sorrowful & very troubled. He says, “*My Soul is exceeding sorrowful, even to death: stay here, watch with Me.*” He went forward a little, fell on His Face, prayed, “*My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Yu will.*” He comes to the Disciples, finds them sleeping, says to Peter, “*What, could you not watch with Me one hour? Watch & pray, that you enter not into temptation: the spirit is willing, the flesh is weak.*” 2nd time He went-away, & prayed, “*My Father, if this cannot pass away, except I drink it, Yur will be done.*” He came again, found them sleeping, for their eyes were heavy. He left them again, went away, prayed a 3rd time, saying the same words. He came to the Disciples, and says to them, “*Sleep on, take your rest: the hour is come, the Son of Man is betrayed into the hands of sinners. Arise, let us be going he who betrays Me is here.*”

While He spoke, Judas, one of the Twelve, came, and with him a great multitude (throng, number) with swords & staves (clubs, rods), from the Chief Priest & Elders of the People. His betrayer gave them a sign, saying, “*Whomever I shall kiss, it is He: take* (seize, arrest) *Him.*” Straightway he came to Jesus, & said, “*Hail* (hello, greeting, shalom), *Rabbi;*” & kissed Him. Jesus said to him, “*Friend,*

for what yu are come (have yu come?).” They laid hands on Jesus & took him. One of them with Jesus stretched out his hand, and drew his sword, & struck the servant of the High Priest, and struck off his ear. Jesus said to him, “*Put up yur sword into its place: for all they who take the sword shall perish with the sword. Or think yu that I cannot beseech My Father, and he shall even now send me more than 12 legions* (i.e., 50,000-70,000) *of Angels? How then should the scriptures be fulfilled that thus it must be?* (Ps. 41, 55, Is.53, etc.)” Jesus that hour said to the multitudes, “*Are you come out as against a robber with swords & staves to seize Me? I sat daily in the temple teaching, and you took Me not.*” *All this is to fulfill the Scriptures* (Writings of the Prophets.” The Disciples left (deserted) Him & fled.

After they arrested Jesus, they led Him away (brought Him) to Caiaphas the High Priest, where the Scribes & Elders were gathered-together. Peter followed him afar off, to the Court of the High Priest, and entered in, sat with the officers, to see the end. The Chief Priests & the whole Council (Sanhedrin) sought false-witness against Jesus, to put Him to death; they found it not, though many (several) false-witnesses came. Afterward (finally) came two, & accused, “*This Man said, “I am able to destroy God’s Temple, and to rebuild it in 3 days.”*” The High Priest stood up, & said to Him, “*Yu answer nothing? what is it which these witness against Yu?*” Jesus held His peace (kept quiet, remained silent). The High Priest said to Him, “*I adjure (demand, bind, swear under oath) Yu by the Living God, that Yu tell us whether (if) Yu are the Christ, the Son of God.*” Jesus told Him, “*Yu said it: nevertheless, I tell you, Henceforth you shall see the Son of Man sitting at the Right Hand of Power, and coming on the clouds of heaven.*” The High Priest ripped his garments, saying, “*He has spoken blasphemy: what further need have we of witnesses? You have heard the blasphemy: what you think?*” They answered, “*He deserves death.*” They spat in His face & buffet (beat, hit, slapped) Him: some smote Him with the palms of their hands, saying, “*Prophesy to us, Christ: who struck Yu?*” Peter was sitting outside in the Court: a maid came to him, saying, “*Yu were with Jesus the Galilean.*” He denied before them all, saying, (1st time) “*I know not what yu say.*” When he was gone out into the porch, another saw him, says to them who were there, “*This man also was with Jesus of Nazareth.*” Again, he denied with an oath, (2nd time) “*I know not the Man.*” After a little while they who stood by came and said to Peter, “*Of a truth yu are one-of them; for yur speech makes yu known.*” He began to curse & to swear, (3rd time) “*I know not the Man.*” Right then the rooster crowed. Peter remembered the word which Jesus had said, “*Before the rooster crowed, yu shall deny Me thrice.*” He went out and wept bitterly. (26:1-75)

When morning was come (i.e., sunrise, dawn), the Chief Priests & Elders of the People took counsel against Jesus to put Him to death: they bound Him, led him away, and delivered Him up to Pilate the Governor (i.e., of Rome’s appointment). Judas, His betrayer, when he saw that He was condemned, repented, and brought back the 30 pieces of silver to the Chief Priests & Elders, saying, “*I have sinned in that I betrayed innocent blood.*” They said, “*Yu see, what is that to us?*” He cast down the pieces of silver into the Sanctuary & departed; he went away & hanged himself. The Chief Priests took the pieces of silver, & said, “*It is not lawful to put them into the Treasury, since it is the price of blood.*” They took counsel, and bought with them the Potter’s Field, to bury strangers in. So that field was called, the Field of Blood (Heb-Aram = Akel-Dama, blood-money was used to buy land for the burial of the poor, strangers, criminals, & unknown), to this day (i.e., at the time of the writing of this Gospel). So fulfilled what was spoken through the Prophet Jeremiah (i.e., Zechariah), saying, “*They took the 30 pieces of silver, the price of him that was priced, whom the children of Israel did price (value); they gave them for the Potter’s Field, as the Lord appointed me.*” (Zec. 11; compare Jer. 18, 19) Jesus stood before the Governor: the Governor asked Him, “*Are Yu the King of the Jews?*” Jesus said to him, “*Yu say.*” When He was accused by the Chief Priests & Elders, He answered nothing. Pilate says to Him, “*Yu hear how many things they witness against Yu?*” He gave Him no answer, not even one word: insomuch that the Governor marveled greatly. At the Feast, the Governor was accustomed to release to the multitude one prisoner, whom they wished. They had a notable prisoner, called Barabbas

(Bar-Abbas). When they were come together, Pilate said to them, “Whom will you that I release unto you? Barabbas, or Jesus Who is called Christ?” He knew that for envy they had delivered him up. While he was sitting on the Judgment-seat, his wife sent to him, “Have nothing to do with that righteous Man; for I have suffered many things this day in a dream because of Him.” The Chief Priests & Elders persuaded the crowd that they should ask for Barabbas & destroy Jesus. The Governor asked them, “Which of the two should I release to you?” They said, “Barabbas.” Pilate says to them, “What shall I do to Jesus Who is called Christ?” They say, “Let Him be crucified.” He said, “Why, what evil (crime) has He committed?” They cried out exceedingly, “Let Him be crucified.” Pilate saw that he prevailed nothing, rather a tumult (uproar) was arising, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this righteous Man; You watch (see, do).” The people answered & said, “His blood on us, & on our children.” He released to them Barabbas; but Jesus He scourged (whipped) and delivered to be crucified.

The soldiers of the Governor took Jesus into the Praetorium (i.e., civic & military counsel place of the servants of Roman Republic in a city or area, like a precinct, police station), gathered to him the whole band (i.e., a cohort, or 1/10th the legion, about 500 soldiers). They stripped Him and put on him a scarlet (purple) robe. They platted a crown of thorns and put it upon His Head, a reed in His Right Hand; they kneeled before Him, mocked Him, saying, “Hail, King of the Jews!” They spat on Him, took the reed & struck Him on the Head. When they had mocked Him, they took off the robe, and put on him His garments, and led him away to crucify him. As they came out, they found a man of Cyrene (i.e., modern Libya, north Africa), Simon by name: they compelled him to go, to carry His Cross. They came to a place called Golgotha, Place of Skull, they gave Him wine to drink mixed with gall (vinegar): when He tasted it, He would not drink. When they crucified Him, they parted His garments among them, casting lots; they sat & guarded Him there. They set up over His Head His accusation written, “This is JESUS the KING of the JEWS.” There were crucified with Him two robbers, one on the right hand & one on the left. They who passed by railed on (yelled at, cursed at) Him, wagging (nodding, shaking) their heads, saying, “Yu Who destroys the Temple, and rebuild it in 3 days, save Yourself: if Yu are the Son of God, come down from the cross.” The Chief Priests likewise mocking, with the Scribes & Elders, said, “He saved others; himself he cannot save. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. He trusts in God; let Him deliver Him, if He desires Him: for He said, “I am the Son of God.”” The robbers who were crucified with Him cast on Him the same reproach. From the 6th hour (c. noon) there was darkness over all the land until the 9th hour (c. 3 p.m. afternoon). About the 9th hour Jesus cried with a loud voice, saying, (i.e., in Heb-Aram) “Eli, Eli, lama sabachthani?” that is, “My God, my God, why have Yu forsaken Me?” Some of them stood there when they heard it, said, “This Man calls Elijah.” Straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, “Let be let us see whether Elijah comes to save Him.” Jesus cried again with a loud voice and yielded up His Spirit. The veil of the Temple was rent in two from the top to the bottom; and the earth did quake; the rocks were split; the tombs were opened; many bodies of the saints that had fallen asleep were raised; coming forth out of the tombs after His resurrection they entered the Holy City and appeared to many.

The centurion, & those with him guarding Jesus, when they saw the earthquake, and the things that were done, feared greatly, saying, “Truly this was the Son of God.” Many women were there watching (looking) from afar, who had followed Jesus from Galilee, ministering to Him: among whom was Mary Magdalene, Mary the mother of James & Joses (Joseph), and the mother of the sons of Zebedee (i.e., of James & John). When it was even, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' Disciple: this man went to Pilate, and asked for the Body of Jesus. Pilate commanded it to be given up. Joseph took the Body, wrapped it in a clean linen cloth, laid it in his own new tomb (sepulchre), which he had hewn out in the rock: he rolled a great (heavy, large) stone to the door of the tomb (sepulchre), and departed. Mary Magdalene was there, & the other

Mary, sitting over against (opposite, across) the sepulchre (tomb). In the morning, which is after the Preparation (i.e. Friday, for the Passover, followed by the Sabbath & the 1st Day of Unleavened Bread), the Chief Priests & Pharisees were gathered together to Pilate, saying, "Sir, we remember that Deceiver said while He was alive, *"After 3 days I rise again."* Command that the sepulchre be made secure until the 3rd day, lest perhaps His Disciples come & steal Him away, and say to the people, *"He is risen from the dead: and the last error will be worse than the first."* Pilate told them, "Ye have a guard: go, make it secure as you can." They went, and secured the sepulchre, sealing (covering, reinforcing) the stone, the guard being with them. (27:1-66)

Late on the Sabbath day (i.e., near sunset or dusk of the Sabbath, Saturday), as it began to dawn toward the 1st of the week (i.e., Sunday, before sunrise), came Mary Magdalene & the other Mary to see the sepulchre. There was a great earthquake; for an Angel of the Lord descended from heaven, came & rolled away the stone, & sat on it. His (i.e., the Angel's) appearance was as lightning, and his raiment white as snow: for fear of him the guards did tremble (quake, shake), became as dead men. The Angel said to the women, *"Fear not; I know that you seek Jesus, Who was crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. Go quickly, tell His Disciples, "He is risen from the dead; He goes before you to Galilee; there shall you see Him: See, I have told you."* They departed quickly from the tomb with fear & great joy, ran to bring His Disciples word. Jesus met them, saying, *"All hail* (greetings all, hello)." They came, took hold of His Feet, & worshipped Him. Jesus says to them, *"Fear not: go tell My Brethren to depart to Galilee, there shall they see Me."* While they were going, some of the guard came to the city, told the Chief Priests all the things that happened. When they were assembled with the Elders, and had taken counsel, they gave much money to the soldiers, saying, *"Say, His Disciples came by night, & stole him away while we slept* (i.e. before sunrise on Sunday, the 1st day of the week). *If this comes to the Governor's ears, we will persuade him, and rid you of care."* They took the money and did as they were taught (instructed): this saying was spread abroad among the Jews, till this day (i.e., when the Gospel was written). The 11 Disciples went into Galilee, to the mountain where Jesus appointed them. When they saw Him, they worshipped; but some doubted. Jesus came to them & spoke to them, saying, *"All authority (power) was given to Me in heaven & on earth. Go, make-disciples of all the nations (Gentiles), baptizing them to (into, unto, for, with, by) the Name of the Father & of the Son & of the Holy Spirit: teaching them to observe all things whatever I commanded you: I am with you always (forever), even to the end (close) of the world* (age, dispensation, time). (28:1-20)

Notes:

1. 'Kingdom of Heaven' occurs some 35 times in Matthew & not in the other Gospels.
2. 'Kingdom of God': 4 times in Mat., many times in Mark & Luke, & 2 times in John.
3. 'Father in heaven': 14 times in Mat., 2 times in Mark, none in Luke & John.
4. Many details in Matthew are found in the other Gospels, same or similar & different.
5. Jewish details, Rabbinic & common, are to be noticed & understood in all the Gospels.
6. The Language is Hebrew-Aramaic-Syriac in Greek & Roman versions or translations.
7. All words & deeds of Jesus, & all testimony of Him must be united or must all fall apart.
8. Authorship is never revealed, nor date of composition, except by implications or tradition.
9. Red letters make up 2/3rd of the Book of Matthew. The Sermon on the Mount & the Kingdom Parables being the longest sections in Red.
10. Quotes & Citations & References are both exact & generic, with various applications.
11. Jesus' Ministry was from the Sea of Galilee to the Dead Sea, about 100 miles, north to south.
12. Cities, towns, villages, communities numbered some 200; Jesus' itinerary consisted of some 50.
13. "Amen, I tell you" is idiomatic with the Lord.

Book of the Gospel of Mark: Chapters 1-16.

Beginning (Grk *archē* as in Gen.1, John 1) of the Gospel (*Evangel, Good-News*) of Jesus Christ, [God's Son]. As written in the Prophet Isaiah, "**I send My Messenger before Yu, to prepare Yur way. The voice of one proclaiming** (preaching, crying) **in the wilderness** (desert), "**Prepare the Lord's** (i.e., Jehovah's, HaShem, Adonai) **Way, Make His Paths straight.**" (Is. 40, 42, Mal. 3, Mt. 3) John came **baptizing** (immersing, washing, bathing) & preaching in the wilderness the baptism of repentance to (for) remission (forgiveness, pardon) of sins. Those of the Judaean country-area, & of Jerusalem came to him; and were baptized by him in the Jordan River, confessing their sins. John was clothed with camel's hair (i.e. made with camel's hair), & leather girdle around his waist, & ate locusts (i.e. cooked or roasted as kosher by Jewish law, & still eaten to this day in Israel & elsewhere) & **wild** (raw, field, natural) **honey.** His message: "**One comes after me is mightier than I, the latchet (buckle, strap) of whose shoes (sandals) I am not worthy to stoop down & untie. I baptized you in (by, with) water; He will baptize you in (by, with) [the] Holy Spirit (holy spirit).**" Jesus came from Nazareth of Galilee and was baptized of John in the Jordan; & coming up out of the water, He saw the heavens rent asunder (*opened up*), and the Spirit as a Dove descending on Him: and a Voice came out of the heavens, "**Yu are My Beloved Son, in Yu I am well pleased.**"

The Spirit drives (*leads, compels*) Him into the desert. He was in the wilderness 40 days tempted of Satan; He was with the wild animals; the Angels ministered to Him. After John was imprisoned, Jesus came into Galilee, preaching God's Gospel, saying "**the time is fulfilled, God's Kingdom of God is near: repent & believe in the Gospel.**" Passing along by the Sea of Galilee, He saw Simon & his brother Andrew, casting a net in the sea; for they were fishers. Jesus said to them, "**Come follow Me, I will make you fishers of men.**" They left the nets & followed Him. Going a little further, He saw James of Zebedee, & his brother John, in the boat mending the nets. He called them: and they left their father Zebedee in the boat with the hired servants (workers), & followed Him. In Capernaum, on the Sabbath day, He entered the Synagogue & taught. They were astonished at His teaching, with authority, and not as the Scribes. Soon there was in their Synagogue a man with an unclean spirit; he cried out, "**What have we to do with Yu, Jesus the Nazarene** (i.e., from Nazareth)? **are Yu come to destroy us? I know Who Yu are: the Holy One of God.**" Jesus rebuked him, "**Be silent, come out of him.**" The unclean spirit, tearing (*twisting*) him & crying with a loud voice, came out of him. They were all amazed, as to question among themselves, "**What is this? a new teaching (doctrine)! with authority He commands the unclean spirits, & they obey Him.**" The report of Him went out quickly everywhere into the region of Galilee roundabout. When they came out of the Synagogue, they came into the house of Simon & Andrew, with James & John. Simon's mother-in-law lay sick with a fever; they tell him of her: He took her by the hand, and raised her up; the fever left her, & she ministered to them. At even, at sunset, they brought to Him all that were sick, and those demon possessed. The city was gathered-together at the door. He healed many that were sick with various diseases, expelled many demons; He permitted not the demons to speak, because they knew (*recognized*) Him. (Demons as in Matthew are described as spirits, spiritual beings, the word is Greek, rarely used in the Old Test. LXX, referring to idols, in Greek used with a wide variety of meanings, good & bad; that they possess people with sickness, diseases, & insanity, make them also psychological; compare liquor or alcohol as 'spirits'.) **In the morning, before sunrise, He rose up & went out, & departed into a desert-place, & there prayed.** Simon & the others searched for Him; they found Him, & say to Him, "**All are seeking Yu.**" He told them, "**Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.**"

He went into their Synagogues throughout all Galilee, preaching & expelling demons. A leper came to Him, begging Him, kneeling before Him, “*If Yu will, Yu can make me clean.*” He was moved with compassion, He stretched forth His hand, & touched him, saying to him, “*I will; be made clean.*” Instantly the leprosy left him, he was made clean. He strictly charged him, and sent him out, telling him, “*See ye say nothing to any man: go show yurself to the Priest, & offer for yur cleansing the things which Moses commanded, for a testimony to them.*” (See Lev. 13-15.) He went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city but was outside in desert places: and they came to Him from every quarter. (1:1-45)

After some days He again entered Capernaum, it was noised that He was in the house. Many were gathered, so there was no longer room, even at the door: He spoke the Word to them. They came, with a paralytic (*paralysis, sick-with-palsy*), carried by 4. When they could not come near to Him for the crowd, they uncovered the roof where He was: and had broken it up, they let down the bed whereon the paralytic lay. Jesus seeing their faith says to the paralytic, “*Son, yur sins are forgiven.*” Certain of the scribes sitting there, were reasoning in their hearts, “*Why does this Man thus speak? He blasphemes: who can forgive sins but God?*” Jesus, perceiving in His spirit (i.e. this is an example of spirit as the *human spirit* as is the *human soul*) that they so reasoned within (among) themselves, says to them, “*Why reason these things in your hearts? Which is easier, to say to the paralytic, “Thy sins are forgiven;” or to say, “Arise, take up yur bed, & walk?” But that you may know that the Son of Man (see Ezekiel for the usage of this term) has authority on earth to forgive sins (He says to the paralytic), “I tell yu, Arise, take up yur bed, go to yur house (go home).*” He arose, instantly, took up the bed, and went forth before them; insomuch that they were all amazed, and glorified God, saying, “*We never saw it on this fashion.*”

Again, He went forth by the seaside; and the multitude resorted to Him, and He taught them. As He passed by, He saw Levi of Alphaeus sitting at the place of toll (tax), He says to him, “*Follow Me.*” He arose & followed Him. It came about, He was sitting at table (*to eat*) in his (i.e., Levi's) house, and many publicans (*tax-collectors*) & sinners (*immorals, reprobates, criminals*) sat down with Jesus & His Disciples (*followers, students*): for there were many, and they followed Him. The Scribes of the Pharisees, when they saw that He was eating with the sinners & publicans, said to His Disciples, “*Eats He & drinks with publicans & sinners?*” When Jesus heard it, He says to them, “*The healthy have no need of a physician, only they who are sick: I came not to call the righteous, but sinners.*” John's Disciples & the Pharisees were fasting: they say to Him, “*Why do John's Disciples & the Disciples of the Pharisees fast, but yur Disciples fast not?*” Jesus said to them, “*Can the sons (children, friends) of the bridechamber (wedding-chapel, chuppah) fast, while the bridegroom is with them? as long as they have the groom with them, they cannot fast. But the days will come, when the groom shall be taken away from them, and then will they fast in that day.*”

“*No-one sews a piece of unwashed cloth on an old garment: lest the patch shrinks from it, the new from the old, and a worse rip is made. No-one putteth new wine into old wineskins; else the wine will burst the skins, & the wine & skins perish new wine is put into fresh wine-skins.*” He was going through the grainfields (cornfields) on the Sabbath-day; His Disciples plucked (shucked) the corn-ears (i.e. with the husks or leaves). *The Pharisees said to Him,* “*Why do they violate (do unlawful deeds, work on, transgress) the Sabbath-day?*” He replied, “*Did you never read what David did, when he had need, and was hungry, he, & they those with him? How he entered God's House when Abiathar was High Priest, and ate the showbread, which it is not lawful to eat except for the priests, and gave also to them that were with him?*” (1st Sam. 21, Abiathar benAhimelech who survived the slaughter) He tells them, “*The Sabbath was made for man, and not man for the Sabbath: so, the Son of Man is Lord even of the Sabbath.*”” (2:1-28)

Again, He entered the synagogue; there was a man who had a withered (*deformed*) hand. They watched him, whether He would heal him on the Sabbath-day; to accuse Him. He says to the

man with withered hand, "**Stand forth.**" He says, "**Is it lawful on the Sabbath-day to do good, or to do harm? to save a life, or to kill?**" They kept quiet. He looked about on them with anger, being grieved at the hardening of their heart, He says to the man, "**Extend yur hand.**" He stretched it forth; and his hand was restored. The Pharisees & Herodians went out, took-counsel (*plotted, conspired*) against Him, to destroy Him. Jesus & His disciples withdrew to the sea: great multitudes followed Him from Galilee, Judaea, Jerusalem, Idumaea, & beyond the Jordan, & about Tyre & Sidon, (i.e., about 100 miles from north to south, east to west), hearing what great things He did, & came to Him. He told His Disciples, that a little- boat should wait for Him because of the crowd, lest they should throng Him: because He had healed many; so, many as had plagues pressed on Him that they might touch Him. The unclean spirits, when they beheld Him, fell before Him, crying, "**Yu are God's Son.**" He charged them often not make Him known.

He went up the mountain & calls certain ones He wanted; they went to Him. [He appointed Twelve,] to be with Him, to send them forth to preach, & have authority (*power*) to expel demons: Simon He surnamed (*renamed Simon*) Peter; James & John, brothers, of Zebedee, & surnamed (*renamed*) them Boanerges, which is, Sons of Thunder; & Andrew, Philip, Bartholomew, Matthew, Thomas, James of Alphaeus, Thaddaeus, Simon the Cananaean, & Judas Iscariot, His betrayer. He went into a house. The multitude again came together, that they could not eat bread. His Friends heard it, they went out to lay hold on (*get*) Him: saying, "**He is beside Himself** (crazy)." The Scribes from Jerusalem said, "**He has Beelzebub, & by the Prince of the demons expels the demons.**" He called them & said to them in parables, "**How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. If a house be divided against itself, that house will not be able to stand. If Satan revolts against himself, & is divided, he cannot stand, but is finished. No one can enter into the house of the strong [man], and rob his goods, except he first binds the strong [man]. Verily (Amen,) I tell you, All sins shall be forgiven to the sons of men, & their blasphemies: but blasphemy against the Holy Spirit has never forgiveness but is guilty of an eternal sin**": because they said, "**He has an unclean spirit.**" His Mother & brothers came, standing outside, calling for Him. A multitude was sitting about him; they told Him, "**Yur Mother & Brothers outside seek Yu.**" He answers, "**Who is My Mother & Brethren?**" Looking on them who sat round about Him, He says, "**Look, My Mother & Brethren! Whoever shall do God's Will, the same is My Brother, Sister, & Mother.**" (3:1-35)

Again, He taught by the seaside. There gathered to Him a very great crowd, so that He entered a boat, & sat in the sea; the multitude were by the sea on the land. He taught them many things in parables, and told them in His Teaching (*Doctrine, Message*): "**Listen: the sower went forth to sow: as he sowed, some fell by the way-side, the birds devoured it. Other fell on the rocks** (rocky-ground, stony-soil), **where it had not much earth; it sprang up quickly, because it had no depth of earth: when the sun was risen, it was scorched; and because it had no root, it withered away. Other fell among the thorns** (weeds), **and the thorns grew up, & choked it, and it yielded no fruit. Others fell into the good ground, and yielded fruit, growing up & increasing; and brought forth, 30-fold, 60-fold, & 100-fold.**" He said, "**Who has ears, let him hear** (heed, listen, obey)." When He was alone, the Twelve asked of Him the parables. He told them, "**To you is given the Mystery** (*secret, hidden-things*) **of God's Kingdom: to those outside, all things are done in parables: that "seeing they may see, & not perceive; hearing they may hear, & not understand; lest perhaps they should turn-again (repent, convert), **and they be forgiven.**" (see Is. 44, etc.) He explained, "**You know not this parable? how shall ye know all the parables? The sower sows** (*plants*) **the word. Those by the wayside, where the word is sown; when they have heard, quickly Satan comes, taketh away the word which hath been sown in them. These sown on (among) the rocks, when they have heard the word, straightway receive it with joy; they have no root in themselves, endure for a while; when tribulation** (*trouble*) **or persecution arises because of the word, straightway they stumble** (*easily fall*). **Others, sown among the thorns; these, heard the word, and the cares of the world, the deceitfulness of riches, the lusts** (*desires*) **of other things entering****

in, choke the word, and it becometh unfruitful. Those sown on the good ground, such as hear the word, & accept it, & bear fruit, 30-fold, 60-fold, 100-fold."

He said, "Is the lamp brought to be put under the bushel (basket), or under the bed, not the stand? There is nothing hid, but to be manifested; neither secret, but to come to light. He who has ears, let him hear." He said, "Take heed what you hear: how you measure will be measured to you; & more given. He who has, to him shall be given he who has not, what he has will be taken-away."

He said, "God's Kingdom is as if a man should cast seed on the earth; & should sleep & rise night & day, the seed spring up & grow, he knows not how. The earth bears fruit of herself; first the leaf (blade), then the ear (head, baby-corn), then the full grain in the ear (mature-corn). When the fruit is ripe, straightway he put forth the sickle, because the harvest is come."

He said, "How shall we liken God's Kingdom? or in what parable shall we set it forth? It is like a grain of mustard planted, which, when it is planted on the earth, though it be smaller than all the seeds on the earth, when it is sown, grows up, and becometh greater than all the herbs, & putteth out great branches; so that the birds of the heaven can lodge under its shadow." With many such parables spoke He the Word to them, as they were able to hear it; without a parable He spoke not to them: but to His Disciples privately He expounded all things.

That day, at even, He says to them, "Let us go over to the other side." (i.e., the other side of the Sea of Galilee or Kinneret) Leaving the multitude, they took Him, as he was, in the boat. Other boats were with Him. There arises a great storm of wind, the waves beat into the boat, that the boat was filling. Himself was in the stern, asleep on the cushion: they wake Him, saying, "Teacher, do Yu care we perish?" He awoke, rebuked the wind, said to the sea, "Peace, be still (be calm, quiet)." The wind ceased, there was a great calm. He said, "Why are you fearful? have you no faith?" They feared exceedingly, & said one to another, "Who then is This, that even the wind & the sea obey Him?" (4:1-41)

They came to the other side of the sea (i.e., mid or central Sea of Galilee), into the country of the Gerasenes (Gergesa, Gadarenes). As He came out of the boat, there met Him from the tombs a man with an unclean spirit, who lived in the tombs: no one could any more bind him, no, not with a chain; because he had been often bound with shackles & chains, the chains were broken by him, & the shackles broken in pieces: no one had strength to tame him. Always, night & day, in the tombs & in the mountains, he was crying out, and cutting himself with stones. When he saw Jesus from afar, he ran & worshipped Him; crying out with a loud voice, "What have I to do with Yu, Jesus, Son of the Most High God? I adjure (beg, plead, implore, etc.) Yu by God, torment me not." For He said to him, "Unclean spirit come out of the man." He asked him, "What is yur name?" He says to Him, "My name is Legion; for we are many." He besought Him much not send them away out of the country. There was on the mountain side a great herd of swine (pigs) feeding. They besought Him, "Send us into the swine, to enter into them." He gave them permission. The unclean spirits came out and entered into the swine: the herd rushed down the steep into the sea, about 2,000; they were drowned in the sea. Those who fed them fled, and told it in the city, & country. They came to see what had happened. They came to Jesus, saw the demon-possessed, who had the Legion sitting, clothed, in his right mind: they were afraid. Those who saw (witnessed) it related to them what happened to the demon-possessed & concerning the swine. They begged Him to depart from their borders. As He was entering into the boat, the demon-possessed begged Him to let him be with Him. He permitted him not, but told him, "Go home to yur friends, tell them how great things the Lord has done for yu, & had mercy on yu." He went his way and published (testified) in Decapolis how great things Jesus had done for him: and all men marveled.

When Jesus had crossed over again in the boat to the other side, a great multitude was gathered to Him; He was by the sea. One of the Rulers of the Synagogue, Jairus by name, came & seeing Him, falls at His Feet, imploring Him much, saying, "My little daughter is at the point of death:

come lay Yur Hands on her, that she may be made whole, & live." He went with him; a great multitude followed Him, they thronged Him. A woman, who had an issue of blood 12 years, & suffered many things of many physicians, & had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched His garment. She said, "*If I touch but his garments, I shall be made well* (whole, healed, cured, etc.)." The fountain of her blood was dried up; and she felt in her body that she was healed of her plague. Jesus, perceiving in Himself that the power from Him had gone forth, turned about in the crowd, & said, "*Who touched My garments?*" His Disciples said to Him, "*Yu see the multitude thronging Yu, & say, "Who touched Me?"*" He looked round about to see her who did this. The woman fearing & trembling, knowing what had been done to her, fell before Him, and told Him all the truth. He said to her, "*Daughter, yur faith has made yu well; go in peace, be whole of yur plague.*" While He spoke, they came from the Ruler of the Synagogue's saying, "*Yur daughter is dead: why trouble the Teacher any further?*" Jesus, heeding not the word spoken, says to the Ruler of the Synagogue, "*Fear not, only believe.*" He allowed no man to follow Him, save Peter, James, & his brother John. They came to the house of the Ruler of the Synagogue; He saw a tumult, weeping & wailing greatly. After he was entered in, He says to them, "*Why make you a tumult (commotion), & weep? the child is not dead, but sleeps.*" They laughed Him with scorn. He, having put them all forth, takes the father of the child & her mother & those with Him, goes in where the child was. Taking the child by the hand, He says to her, "*Talitha cumi*" (Aram-Heb); which is, being interpreted, "*Damsel, I tell yu, Arise.*" The young girl rose up & walked; for she was 12 years old. And they were greatly amazed. He charged them again that no one should know this: He commanded her to be fed. (5:1-43)

He went out & comes into His own country; with His Disciples following. On Sabbath, He taught in the Synagogue: many hearing Him were astonished, saying, "*How has He this? What is the wisdom given to Him, and such mighty-works wrought by His Hands? Is not this the Carpenter, Mary's Son, and Brother of James, Joses, Judas, & Simon? are not His Sisters here with us?*" They were offended in Him. Jesus said, "*A Prophet is not without honor, except in his own country, among his own kin, & in his own house.*" He could not do mighty works, except He laid His Hands on a few sick folks, & healed them. He marveled because of their unbelief. He went round about the villages teaching.

He calls unto him the Twelve and sent them forth by two's; He gave them authority (power) over the unclean spirits; He instructed them that they should take nothing to journey (travel), a staff only; no bread, no wallet, no money in their purse; but with sandals: not wear two coats. He said, "*If you enter into a house, there stay till you depart. If any place shall not receive you, and hear not you, as you leave thence, shake off the dust under your feet for a testimony to them.*" They went out & preached to repent. They cast out many demons, and anointed with oil many sick, & healed them.

King Herod (i.e., Antipas) heard; for His Name was known: and He said, "*John the Baptizer is risen from the dead, so these powers work in Him.*" Others said, "*It is Elijah.*" Others said, "*a Prophet, as one of the Prophets.*" Herod said, "*John, whom I beheaded, is risen.*" Herod had sent and arrested John and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. John said to Herod, "*It is not lawful for yu to have yur brother's wife.*" Herodias set herself against him, and desired to kill him; & could not; Herod feared John, knowing that he was a righteous & holy man, and kept him safe. When he heard him, he was much perplexed; and he heard him gladly. When a convenient day came, Herod on his birthday made a supper for his Lords, the High Captains, & the Chief Men of Galilee; the daughter of Herodias danced, she pleased Herod and those who sat at table with him; the King said to the girl, "*Ask of me whatever yu will, and I will give it.*" He sware to her, "*Whatever yu shalt ask of me, I will give it, to the half of my kingdom.*" She went out, told her mother, "*What shall I ask?*" She said, "*The head of John the Baptizer.*" She came in quickly to the King, saying, "*I want immediately on a platter the head of John the Baptist.*" The King was deeply sorry; but for the

sake of his oaths, and of them that sat at supper, he would not reject her. The King sent forth a soldier of his guard and commanded to bring his head: he beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. When his Disciples heard, they came and took up his corpse, and laid it in a tomb. The Apostles (i.e., Disciples sent on a mission) came together to Jesus; they told Him all things, what they had done, & taught.

He says to them, "*Come alone into a desert place, rest a while.*" There were many coming & going, they had no leisure so much as to eat. They went alone in the boat to a desert-place. They were seen leaving, & were recognized, they ran together on foot from the cities, & outran them. He came forth and saw a great multitude, He had compassion on them, because they were as sheep not having a shepherd: He began to teach them many things. When the day was now far spent, His Disciples came to Him, & said, "*The place is desert, the day is now far spent; send them away, that they may go into the country and villages round about and buy something to eat.*" He answered, "*Give them food.*" They replied, "*Shall we go buy 200 shillings' worth of bread, to feed them?*" (200 shillings or denars equaled some 200 days labor for a common worker, or 5 months wages; at best about 1,000 people could be fed a little.) He says, "*Go, see how many loaves you have.*" When they knew, they say, "*5, & 2 fishes.*" He commanded them to sit down by companies on the green grass. They sat down in ranks, by 100s, & by 50s. He took the 5 loaves & 2 fishes, looking up to heaven, He blessed, broke the loaves; and He gave to the Disciples to set before them; and the 2 fishes divided He among them all. They ate & were filled. They took up broken pieces, 12 basketfuls, also of the fishes. They who ate the loaves were 5,000 men. Straightway He constrained His Disciples to enter the boat, to go ahead to the other side to Bethsaida (Beth-Saida, little north of Sea of Galilee), while He sent the multitude away. After He left them, He departed into the mountain to pray. At even the boat was in mid sea, He alone on the land. Seeing them distressed in rowing, the wind was contrary to them, about the 4th watch (3 am to 6 am, last watch before sunrise) of the night He comes to them, walking on the sea; He would have passed by them: when they saw Him, supposed it was a ghost (*phantom, specter, spirit*), & cried out; they all saw Him, & were troubled. He spoke with them, "*Be of good cheer: it is I; fear not.*" He went up to them into the boat; the wind ceased: they were sore amazed in themselves; they understood not concerning the loaves, their heart was hardened. When they had crossed over, they came to Gennesaret, and moored (*tied, secured*) to the shore. When they came out of the boat, He was recognized, they ran round about that whole region, carried about on their beds those that were sick, where they heard He was. Wherever he entered, into villages, cities, or country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched Him were made whole. (6:1-56)

The Pharisees & some Scribes, who had come from Jerusalem, gathered to Him, and saw some of His Disciples ate bread with defiled, unwashed (*dirty, unclean*), hands. (The Pharisees, & the Jews, except they wash their hands diligently, eat not, keeping the tradition of the Elders (i.e., Talmudic traditions & rules based on the Mishnaic commandments from Moses' Law or Torah); and from (*out of, leaving*) the marketplace, except they bathe (*baptize*) themselves, they eat not; and many other things there are, which they have received to keep, washings (*baptisms*) of cups, pots, & brasen vessels.) The Pharisees & Scribes ask Him, "*Why walk not Yur Disciples according to the tradition of the Elders, but eat their bread with defiled hands?*" He said, "*Well did Isaiah prophesy of you hypocrites, as it is written, "This people honor Me with their lips, But their heart is far from Me. In vain do they worship Me, Teaching doctrines, the precepts of men."*" (Is. 29) *You leave God's commandment, to observe men's (human) tradition.*" He said, "*Full well do you reject God's commandment to keep your tradition (customs).* Moses said, "*Honor yur father & mother; He that speaks evil of father or mother, he must die:*" You say, "*If a man tells his father or mother, "What yu might profit (benefit) by me is Corban (Korban, Qorban = Heb-Aram, given, sacrificed, offered, pledged, donated, dedicated, consecrated, etc),*" that is to say, *Given;*" *You no longer permit him to do anything for his father or mother; making*

void the God's Word by your tradition, which you have delivered (prescribed): many such things you do." He called the multitude again, "**Hear Me, all of you, & understand nothing outside man, going into him can defile him; things which proceed out of man are those that defile man. [He who has ears, let him hear.]**" When he entered the house from the multitude, His Disciples asked of Him the parable. He told them, "**Are you without understanding also? Perceive you not, whatever from outside goes into man, cannot defile him; because it goes not into his heart, but into his belly** (stomach), (waste, excrement)??" **Making (Declaring) all foods clean.**" He said, "**what proceeds out of man, defiles man. From inside, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings (lusts), wickednesses, deceit, lasciviousness, evil eye, railing, pride, foolishness: these evil things proceed from within, & defile man.**" He arose & went-away into the borders of Tyre & Sidon (i.e., some 30 miles away). He entered into a house, not wanting anyone to know it; He could not be hidden. Suddenly a woman, whose little daughter had an unclean spirit, heard of Him, fell at His Feet. The woman was a Greek, a Syrophoenician by race. She begged Him to expel the demon out of her daughter. He told her, "**Let the children first be filled: for it is not proper to take the children's bread and cast it to the dogs.**" She replied, "**Yes, Lord; even the dogs under the table eat of the children's crumbs.**" He replied, "**For this saying go yur way; the demon is gone out of yur daughter.**" She returned home, found the child laid on the bed, and the demon gone out.

Again, He went out from the borders of Tyre, and came through Sidon to the Sea of Galilee (i.e. some 30 miles again), through the midst of the borders of Decapolis (Grk word: Deka-polis, ten-cities, alliance of 10 cities of Syrian province, consisting of some 50 x 50 miles; dependent on & protected by Rome, thus out of Herod's Antipas & Jerusalem control). They bring to Him one that was deaf and had an impediment in his speech; they begged Him to lay His Hand upon him. He took him aside from the multitude privately, and put his fingers into his ears, He spat, & touched his tongue; looking up to heaven, He sighed, & says to him, "**Ephphatha**, (Heb-Aram), **Be opened**". His ears were opened, and the bond (restriction, tightness) of his tongue was loosed, & he spoke plain. He charged them to tell no man: but the more He charged them, the greater they published it. They were beyond measure astonished, saying, "**He has done all things well; He makes even the deaf to hear, & the dumb to speak.**" (7:1-37)

In those days, there was again a great multitude, they had nothing to eat, He called His Disciples, & said, "**I have compassion on the multitude, because they continue with Me now 3 days, and have nothing to eat: if I send them away fasting** (hungry, starving) **to their home, they will faint on the way; some of them are come from far.**" His Disciples answered, "**Whence to feed them with bread here in a desert place?**" He asked them, "**How many loaves have you?**" They said, "**7.**" He commands the multitude to sit down on the ground: He took the 7 loaves, gave thanks, He broke, and gave to His Disciples, to set before them; they set them before the multitude. They had a few small fishes: having blessed them, He commanded to set these also before them. They ate, & were filled: they took up, of broken pieces that remained over, 7 baskets. They were about 4,000: and He sent them away. He entered the boat with His Disciples and came into the parts of Dalmanutha. The Pharisees came forth to question Him, seeking a sign from heaven, testing Him. He sighed deeply in His spirit, saying, "**This generation seeks a sign? Verily (amen,) I tell you, There shall no sign be given to this generation** (i.e., Jews then living rejecting Messiah)." He left them, again reentering, departed to the other side (i.e., of the Sea of Galilee). They forgot to take bread; they had in the boat only one loaf. He charged them, saying, "**Take heed, beware of the leaven of the Pharisees & of Herod.**" They reasoned together, "**We have no bread.**" Jesus perceiving it says to them, "**Why reason you, because you have no bread? do you not perceive, neither understand? have your heart hardened? Having eyes, see you not? having ears, hear you not? do you not remember? When I broke the 5 loaves among the 5,000, how many baskets full of broken pieces you took up?**" They say, "**12.**" "**When the 7 among the 4,000, how many basketfuls of broken pieces you took up?**" They say, "**7.**" He said to them, "**Do you not understand?**"

They came to Bethsaida (i.e near northern-east Sea of Galilee). They bring a blind man, for Him to touch him. He took hold of the blind-man by the hand, brought him out of the village; when He spit on his eyes, laid Hands on him, He asked, "*Yu see anything?*" He looked up, & said, "*I see men as trees, walking.*" Again, He laid Hands on his eyes; and he looked steadfastly, & was restored, & saw all things clearly. He sent him home, saying, "*Do not enter into the village.*" Jesus left, with His disciples, into the villages of Caesarea Philippi (i.e., few miles north to the Sea of Galilee): on the way He asked His Disciples, "*Who do men say that I am?*" They told him, "*John the Baptist; others, Elijah; others, One of the prophets.*" He asked them, "*who say you that I am?*" Peter answers, "*Yu are the Christ (Messiah).*" He charged (warned) them not to tell anyone about Him. He taught them, "*the Son of man must suffer many things, and be rejected by the Elders* (i.e., Rabbis), & *Chief Priests, & Scribes, & be killed, & after 3 days rise again.*" He spoke openly. Peter took Him, to rebuke Him. He turning about, seeing His Disciples, rebuked Peter, saying, "*Get behind Me, Satan; yu mind* (value, care for) *not the things of God, but the things of men.*" He called the multitude with His Disciples, saying, "*If anyone would follow Me, let him deny himself, take up his cross* (i.e., death, execution, termination), & *follow Me. Whoever saves his life shall lose it; and whoever loses his life for My sake & the Gospel's, shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life* (soul, self)? *What should a man give in exchange for his life* (soul, self)? *Whoever shall be ashamed of Me & of My Words in this adulterous & sinful generation, the Son of Man also shall be ashamed of him, when He comes in the glory of His Father with the holy Angels.*" (8:1-38)

He said to them, "*Verily (Amen,) I tell you, There are some standing here, who shall not taste death* (will not die), *till they see God's Kingdom come with power.*" After 6 days Jesus takes Peter, James, & John, to a high mountain alone: He was transfigured (transformed, changed) before them; His Garments became glistering, exceeding white, so as no fuller (washer) on earth can whiten them. There appeared Elijah with Moses: talking with Jesus. Peter asks Jesus, "*Rabbi, it is good for us to be here: let us make 3 tabernacles* (booths, huts, sukkoths); *one for Yu, one for Moses, & one for Elijah.*" He knew not what to say; they were very afraid. A cloud overshadowed them: A voice out of the cloud, "*This is My Beloved Son: hear* (obey) *Him.*" Suddenly, they saw no one except Jesus alone. Coming down from the mountain, He charged them to tell no one what things they had seen, until (before) the Son of Man rises-again from the dead (death). They kept the saying (secret), questioning among themselves what the rising-again (resurrection) from the dead (death) should mean. They said, "*the Scribes say that Elijah must first come?*" He said, "*Elijah indeed comes first, & restores all things: & it is written of the Son of Man, He should suffer many things & be rejected? I tell you, Elijah is come, and they have also done to him what they wanted, as it is written of him.*" (See Isaiah & Malachi, etc.) When they came to the Disciples, they saw a great multitude about them, and Scribes questioning with them. Straightway when they saw Him, the crowd were greatly amazed, and running to Him greeted Him. He asked them, "*What question you with them?*" One from the multitude answered Him, "*Teacher, I brought to Yu my son, who has a dumb (mute, speechless) spirit; wherever it takes him, it dashes him down: he foams, & grinds his teeth, & pines away* (is exhausted, depressed): *I spoke to Yur Disciples that they should expel it; they were unable.*" He responded, "*Faithless generation* (i.e., Jews, Israelites), *how long shall I be with you? how long shall I bear with you? bring him to Me.*" They brought him to Him: when he saw him, the spirit tore him grievously; he fell on the ground, wallowed foaming. He asked his father, "*How long has he been this way?*" He said, "*From a child. Often it has cast him both into the fire& into the waters, to destroy him: but if Yu can do anything, have compassion on us, help us.*" Jesus replied, "*If yu can! All things are possible to him who believes.*" Straightway the father of the child cried out, "*I believe; help my unbelief.*" When Jesus saw that a multitude running, He rebuked the unclean spirit, saying, "*Dumb & deaf spirit, I command yu, come*

out of him, and enter no more into him." He cried out, & tore him much, he came out: & became as one dead; so many said, "*He is dead.*" Jesus took him by the hand & raised him up; and he arose. When He came into the house, His Disciples asked Him privately, "*Why could we not expel it?*" He said, "*This kind comes out only by prayer.*"

They went thence, passed through Galilee (i.e., from the north-east to south-west); He wanted no man to know it. He taught His Disciples, "*The Son of Man is delivered-up (betrayed) into the hands of men, to kill him; when He is killed, after 3 days He shall rise again.*" They understood not the saying and were afraid to ask Him. They came to Capernaum (some 5 miles west of Bethsaida): when He was in the house, He asked them, "*What were you arguing on the way?*" They kept quiet: for they had disputed who is the greatest. He sat down, called the Twelve; says to them, "*If anyone would be first, he shall be last of all, & servant of all.*" He took a little-child, set him amid them: taking him in His arms, said, "*Whoever receives such little-children in My Name, receives Me: whoever receives Me, receives not Me, but Him Who sent Me.*" John said to Him, "*Teacher, we saw one expelling demons in Your Name; we forbade him, because he followed not us.*" Jesus said, "*Forbid him not: for there is none who shall do a mighty-work in My Name, and be able quickly to speak evil of Me. He who is not against us is for us. Whoever gives you a cup of water to drink because you are Christ's* (i.e., Christians), *verily (amen,) I tell you, he shall in no wise lose his reward. Whoever shall cause one of these little ones who believe in Me* (i.e., young Christians, new believer & disciple & follower) *to stumble, it was better for him if a great millstone were hanged about his neck, and he were cast into the sea. If your hand cause you to stumble, cut it off: it is better to enter life maimed, rather than having two hands to go into hell (hades, grave, death), into the unquenchable fire, [where their worm dies not, & the fire is not quenched.] If your foot cause you to stumble, cut it off: it is better to enter life halt, rather than having two feet to be cast into hell, [where their worm dies not, & the fire is not quenched.] If your eye cause you to stumble, pluck it out: it is better to enter God's Kingdom with one eye, rather than having two eyes to be cast into hell; where their worm dies not, and the fire is not quenched. Everyone shall be salted with fire. Salt is good: but if the salt has lost its savor, flavor, quality), wherewith will you season it? Have salt in (among) yourselves and be at peace one with another.*" (9:1-50)

He arose thence & comes into the borders of Judaea & beyond (near, across) the Jordan: multitudes gathered to him again; as He did, He taught them. There came to Him Pharisees, & asked, "*Is it lawful for a man to put away (divorce) a wife?*" testing Him. He answered, "*What did Moses command you?*" They said, "*Moses permitted to write a bill of divorce, and to put her away.*" Jesus replied, "*For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male & female made He them. For this cause shall a man leave his father & mother, and shall cling to his wife; the two shall become one flesh: they are no more two, but one flesh. What therefore God joined together, let not man put asunder.*" In the house the Disciples asked Him about this. He says, "*Whoever divorces his wife, and marry another, commits adultery against her: if she herself divorces her husband, and marry another, she commits adultery.*"

They were bringing to Him little children, to touch them: and the Disciples rebuked them. When Jesus saw it, He was moved with indignation, said, "*Allow the little children to come to Me; forbid them not: for to such belongs God's Kingdom. Verily (Amen,) I tell you, Whoever shall not receive God's Kingdom as a little child, shall never enter therein.*" He took them in His arms, & blessed them, laying His Hands on them.

As He was going on the way, one ran to Him, kneeled, and asked, "*Good Teacher, what shall I do that I may inherit eternal life?*" Jesus replied, "*Why call Me good? none is good, only God. You know the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do*

not defraud, Honor thy father & mother.” He said to Him, “**Teacher, all these things have I observed from my youth.**” Jesus looking on him loved him, said to him, “**One thing Yu lack: go, sell whatever Yu have, give to the poor, and yu shall have treasure in heaven: come, follow Me.**” His countenance fell at the saying, he went away sorrowful: he was one that had great possessions. Jesus looked around, says to His Disciples, “**How difficult shall they who have riches to enter into God’s Kingdom!**” The Disciples were amazed at His words. Jesus repeated again, “**Children, how hard is it for them who trust in riches to enter into God’s Kingdom! It is easier for a camel to go through a needle’s eye, than for a rich man to enter into God’s Kingdom.**” they were astonished exceedingly, saying to Him, “**Then who can be saved?**” Jesus looking on them says, “**With men it is impossible, but not with God: all things are possible with God.**” Peter began to say, “**We have left all, & have followed Yu.**” Jesus said, “**Verily (Amen,) I tell you, There is no man who has left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel’s sake, but he shall receive a 100fold now in this time, houses, brethren, sisters, mothers, children, lands, with persecutions; and in the world to come eternal life. Many first shall be last; & the last first.**”

They were on the way, going up to Jerusalem; Jesus going before them: they were amazed; they who followed were afraid. Again, He took the Twelve, to tell them the things to happen to Him: “**We go up to Jerusalem; the Son of Man shall be delivered to the Chief Priests & Scribes; to condemn Him to death, to deliver Him to the Gentiles** (1st occurs here in Mark, & never in John): **to mock Him, to spit on Him, to scourge Him, to kill Him; and after 3 days He shall rise again.**” James & John, the sons of Zebedee, come near to Him saying, “**Teacher, we want Yu to do for us what we shall ask of Yu.**” He ask, “**What want you that I should do?**” They said to Him, “**Grant that we may sit in Yur Glory, one on Yur Right Hand, one on Left Hand.**” Jesus said to them, “**You know not what you ask. Are you able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?**” They said, “**We are able.**” “**Jesus replied, The cup that I drink you shall drink; and with the baptism that I am baptized with shall you be baptized: but to sit on My Right Hand or on Left Hand is not Mine to give; but for whom it has been prepared.**” When the 10 heard it, they were moved with indignation with James & John. Jesus called them to Him, saying, “**Ye know that they who are accounted to rule over the Gentiles** (last occurrence in Mark) **lord it over them; their great ones exercise authority** (power) **over them. It must not be so among you: whoever wants to be great among you, shall be your minister; whoever wants to be first among you, shall be servant of all. The Son of Man also came not to be ministered to, but to minister, and to give His life a ransom** (purchase, redemption, payment) **for many.**”

They come to Jericho: as He left Jericho, with His disciples & a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside. When he heard that it was Jesus the Nazarene, he began to cry out, “**Jesus, Son of David, have mercy on me.**” Many rebuked him, to be quiet: he cried out the more a great deal, “**Son of David, have mercy on me.**” Jesus stood still, & said, “**Call him.**” They call the blind man, saying, “**Be of good cheer: rise, He calls yu.**” Casting away his garment, sprang up, and came to Jesus. Jesus ask, “**What should I do to yu?**” The blind man said to Him, “**Rabboni** (Heb-Aram = my Master, Rabbi), **that I may receive my sight.**” Jesus said to him, “**Go yur way; yur faith has made yu whole.**” Straightway he received his sight, and followed Him in the way. (10:1-52)

When near to Jerusalem, to Bethphage & Bethany, at the mount of Olives, He sends 2 of His Disciples, “**Go to the village opposite you: right as you enter it, you shall find a colt tied, whereon no man ever yet sat; loose him, & bring him. If anyone say, “Why do you this?” say, “The Lord has need of him; he will send him back hither.”**” They went away, found a colt tied at the door outside in the open street; and they untied him. Certain of them that stood there said, “**Why are you untying the colt?**”

They replied as Jesus said: and they let them go. They bring the colt to Jesus, put on him their garments; He sat on him. Many spread their garments on the way, others branches, which they cut from the fields. They who went before, & who followed, yelled, "*Hosanna; Blessed, He Who comes in the Lord's Name: Blessed the coming Kingdom of our father David: Hosanna in the highest.*" He entered Jerusalem, in the Temple; when He looked around, it being now even, He went out to Bethany with the Twelve. In the morning, when they were come out from Bethany, He hungered. Seeing a fig tree afar off having leaves, He came, if perhaps He might find anything thereon: when He came to it, He found nothing but leaves; for it was not the season of figs. He told it, "*No man eat fruit from you ever again.*" His Disciples heard it.

They come to Jerusalem: He entered the Temple, expelled (*drove out*) them who sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; He would not permit that anyone should carry a vessel through the Temple. He taught, "*Is it not written, "My House shall be called a House of Prayer for all the nations? but you have made it a den of robbers."*" The Chief Priests & Scribes heard it, and sought how they might destroy Him: for they feared Him, for all the multitude was astonished at His Teaching (*Doctrine*). Every evening He left the city. As they passed by in the morning, they saw the fig tree withered away from the roots. Peter calling to remembrance says to Him, "*Rabbi, behold, the fig tree which You cursed is withered away.*" Jesus replied, "*Have faith in God. Verily (Amen,) I tell you, Whoever shall say to this mountain, Be thou taken up and cast into the sea; and not doubt in his heart, but believe what he says comes about; he shall have it. Therefore I tell you, All things you pray & ask for, believe you receive them, and you shall have them. Whenever you stand praying, forgive, if you have anything against anyone; that your Father also Who is in heaven may forgive you your trespasses. [If ye do not forgive, neither will your Father Who is in heaven forgive your trespasses.]*"

They come again to Jerusalem: as He was walking in the Temple, there come to Him the Chief Priests, & Scribes, & Elders; they said to Him, "*By what authority (power) do You these things? or who gave You this authority to do these things?*" Jesus replied, "*I will ask of you one question, & answer Me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer Me.*" they reasoned among themselves, "*If we say, "From heaven;" He will say, "Why then did you not believe him? But should we say, "From men --they feared the people: for all truly held John to be a prophet."*" They answered Jesus, "*We know not.*" Jesus says, "*Neither tell I you by what authority I do these things.*" (11:1-33)

He started speaking to them in parables: A man planted a vineyard, set a hedge about it, digged a pit for the winepress, built a tower, rented it to husbandmen, and went into another country. At the season he sent to the husbandmen (*tenant-farmer*) a servant, that he might receive from the husbandmen of the fruits of the vineyard. They took him, beat him, and sent him away empty. Again he sent to them another servant; him they wounded in the head, & handled shamefully. He sent another; they killed him: & many others; beating some, & killing some. He had yet one, a beloved son: he sent him last to them, saying, "*They will reverence my son.*" Those husbandmen said among themselves, "*This is the heir; come, let us kill him, and the inheritance shall be ours.*" They took him, killed him, and cast him forth out of the vineyard. What should the Lord of the vineyard do? He will come & destroy the husbandmen, and will give the vineyard to others. Have you not read this scripture: "*The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes?*" (Ps. 118) They sought to lay hold on Him; they feared the multitude; they perceived that He spoke the parable against them: they left him, and went away.

They send to Him some Pharisees & Herodians, to catch Him in talk. When they were come, they say, "*Teacher, we know You are true, & without care; You regard not the person of men, but of a*

truth teach God's Way: Is it lawful to give tribute to Caesar, or not? Shall we give, or not give?" Knowing their hypocrisy, said, "Why try Me? bring Me a denarius, that I may see it." They brought it. He says to them, "Whose is this image & superscription?" They said to Him, "Caesar's." Jesus told them, "Render to Caesar what are Caesar's, and to God what is God's." They marveled greatly at Him.

Sadducees come to Him, they say there is no resurrection; they asked Him, "Teacher, Moses wrote to us, "If a man's brother die, and leave a wife behind him, without child, his brother should take (marry) his wife, and raise up seed (offspring, children) to his brother." There were 7 brothers: the 1st took a wife, and dying left no seed; the 2nd took her, & died, leaving no seed; the 3rd likewise: the 7 left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife (married her)." (see 4th Mac. c. 13-18) Jesus said to them, "You err not knowing the Scriptures, nor God's Power? When they shall rise from the dead, they neither marry, nor are given in marriage; but are as Angels in heaven. As touching the dead, that they are raised; have ye not read in the book of Moses, in the Bush, how God spoke to him, saying, "I, the God of Abraham, the God of Isaac, & the God of Jacob?" He is not the God of the dead, but of the living: you greatly err." One of the Scribes heard them arguing, knowing that He answered them well, asked Him, "What commandment is the first of all?" Jesus answered, "The first is, "Hear, Israel; The Lord our God, the Lord is One: you must love the Lord your God with all your heart, soul, mind, & with all your strength." (Deut. 6, etc.) The second is this, "You must love your neighbor as yourself." (Lev. 19) There is no other commandment greater than these." The Scribe said to Him, "Truth, Teacher, You have well said, He is One; there is no other but He: to love Him with all the heart, understanding, & strength, and to love his neighbor as himself, is much more than all whole burnt-offerings & sacrifices." When Jesus saw that he answered discreetly, He said to him, "You are not far from God's Kingdom." No one after that dared questioned Him.

Jesus asked, as He taught in the Temple, "How say the scribes that the Christ is David's Son? David himself said in (by) the Holy Spirit, "The Lord said to my Lord, Sit at My Right Hand, Till I make Your enemies the footstool of Your Feet." (Ps.110) David calls Him Lord; how is He his Son?" The common people heard him gladly. In His Doctrine (Teaching) He said, "Beware of the Scribes, who desire to walk in long robes, and greetings in the marketplaces, & chief seats in the synagogues, & chief places at feasts: they devour widows' houses, for a pretence make long prayers; these shall receive greater condemnation." He sat down opposite the treasury, and watched how the multitude tossed money into the treasury: and many that were rich threw in much. There came a poor widow, she cast in two mites, which make a farthing. He called His disciples, and said, "Verily (Amen,) I tell you, "This poor widow cast in more than all they who are casting into the treasury: they cast in of their superfluity (abundance, surplus); she of her want (necessity) put in what she had, all her living (life, bios)." (12:1-44)

As He left the Temple, one of His Disciples says, "Teacher, what stones & what buildings!" Jesus said to him, "See these great buildings? there shall not be left one stone on another, not thrown down." As He sat on the Mount of Olives opposite the temple, Peter, James, John, & Andrew asked Him privately, "Tell us, when shall these things be? and the sign when these things are about to be accomplished?" Jesus replied, "Take heed that no one mislead you. Many shall come in My Name, saying, I am, to mislead many. When you hear of wars & rumors of wars, be not troubled: it will happen; this is not the end. Nation revolts against nation, kingdom against kingdom; earthquakes in various places, famines: these things are the beginning of travail (pregnancy, birth pangs, contractions). Beware: they shall deliver you up to councils; in synagogues beat you; before governors (magistrates) & kings shall ye stand for My sake, for a testimony to them. The gospel must first be preached to all the nations (Gentiles). When they lead you & deliver you up, be not anxious

beforehand what to speak: but what is given you in that hour, speak; for it is not you who speak, but the Holy Spirit. Brother shall deliver up brother to death, the father his child; children turn against parents, to cause them to be put to death. You shall be hated of all men for my name's sake: he who endureth to the end, the same shall be saved."

"When you see the Abomination of Desolation standing where he ought not (let him who reads understand), (see Daniel 9-12) let them in Judaea flee to the mountains: the one on the housetop must not go down, nor enter in, to take anything out his house: the one in the field must not return back to take his jacket. Woe to the pregnant, and to those who nurse in those days! Pray that it be not in the winter. Those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, & never shall be. Except the Lord shorten the days, no flesh would be saved; for the elect's sake, whom he chose, he shortens the days. If any man shall say to you, "Lo, here is the Christ;" or, "Lo, there;" believe not: there shall arise false Christs & false prophets, and shall show signs & wonders, to lead astray, if possible, the elect. Beware: I have told you all things beforehand. In those days, after that tribulation, the sun shall be darkened, the moon shall not give her light, the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. They shall see the Son of Man coming in clouds with great power & glory. He shall send forth the Angels, to gather His elect from the four winds, from the farthest part of the earth to the uttermost part of heaven."

"From the fig tree learn her parable: when her branch is tender, and puts forth its leaves, you know summer is near; when you see these things, know He is near, at the doors. Verily (Amen,) I tell you, This (same) generation (i.e. Jews then living, Jewish race, nation, people) shall not pass away (end, terminate, disappear), till all these things be accomplished. Heaven & earth shall pass away: but My Words shall not pass away (i.e. of that generation). But of that day or that hour knows no one, not even the Angels in heaven, neither the Son, but the Father. Beware, watch & pray: you know not when the time is. As a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch: you know not when the Lord of the house comes, whether at even, midnight, cockcrowing (sunrise), or in the morning (daylight, mid-day); lest coming suddenly He find you sleeping. What I say to you I say to all, Watch." (13:1-37)

After two days was the Passover & Unleavened Bread: the Chief Priests & Scribes sought how they might arrest Him with subtlety, & kill Him: they said, "*Not during the Feast, lest perhaps there shall be a tumult of the people.*" While He was in Bethany in the house of Simon the Leper, as He sat at supper (at table, reclining for meal), there came a woman having an alabaster cruse (box, jar, etc.) of ointment of pure nard (spikenard, i.e. herbal plant fragrant & rare) very costly; she brake the cruse, and poured it over His Head. Some had indignation among themselves, "*Why this waste of the ointment? This ointment might have been sold for above 300 shillings* (denars, i.e. 300 days of wages, one year wages), *and given to the poor.*" They criticized her. Jesus said, "*Let her alone; why trouble her? she hath wrought a good work on Me. Ye have the poor always with you, whenever you want you can do them good: Me you have not always. She did what she could; she has anointed My Body (i.e. Head to Feet) beforehand for the burial.* Verily (Amen,) I tell you, *Wherever the Gospel is preached throughout the whole world, what this woman did shall be spoken of for a memorial of her.*" Judas Iscariot, one of the Twelve, went away to the Chief Priests, to betray Him. When they heard it, were glad, and promised to give him money. He sought how he might conveniently betray Him.

On the 1st day of Unleavened Bread, when they sacrificed the Passover, His Disciples ask, "*Where do Yu want us to prepare to eat the Passover?*" He sends 2 of His Disciples, and says, "*Go to the city, there shall meet you a man carrying a pitcher of water: follow him; where he enters, say to the master of the house, "The Teacher says, "Where is My guest-chamber, where I shall eat the*

Passover with My Disciples? He will show you a large upper room furnished already: there prepare for us." The Disciples went to the city, found as He said: they prepared the Passover (i.e. mid-day to sunset on day before Passover, at end of Thursday). When it was evening (i.e. after sunset of at the beginning of Passover or start of Friday) He comes with the Twelve. As they were eating, Jesus said, "**Verily** (Amen,) *I tell you, One of you shall betray Me: he who eats with Me.*" They began to be sorrowful, and to say to Him one by one, "*Is it I?*" He said, "**One of the Twelve, he who dips with Me in the dish. The Son of Man goes, as it is written of Him: woe to that man through whom the Son of Man is betrayed! Better if that man were not born.**" While eating, He took bread, when He had blessed, He broke it, gave to them, "*Take: this is My Body.*" He took a cup, and when He gave thanks, gave to them: they all drank from it. He said, "*This is My Blood of the Covenant, which is poured out for many.* **Verily** (Amen,) *I tell you, I shall no more drink of the fruit of the vine, till I drink it new in God's Kingdom.*" When they sang a hymn (i.e. of Scripture, like the Hallel), they went out to the Mount of Olives.

Jesus says to them, "*You all shall be offended: for it is written, "I will smite the shepherd, and the sheep shall be scattered."* After I am raised up, I will go before you into Galilee." Peter said, "*Although all be offended, I will not.*" Jesus says to him, "**Verily** (Amen,) *I tell you, to-day, this night, before the cock crow twice, shalt deny Me thrice.*" He spoke very insistently, "*If I must die with You, I will not deny You.*" Likewise said all of them. They come to a place which was named Gethsemane (i.e. before midnight): He says to His Disciples, "*Stay here, while I pray.*" He takes Peter, James, & John, became greatly amazed, & very troubled. He says to them, "**My Soul is exceeding sorrowful even to death: stay here, & watch.** He went forward a little, fell on the ground, & prayed, if it were possible, the hour might pass away from Him. He said, "**Abba** (Heb-Aram = Father; Abba, Abba, like Amen, Amen, is idiomatic & emphatic), *Father, all things are possible to You; remove this cup from Me: not My will, but Your will.*" He comes (1st), finds them sleeping, says to Peter, "*Simon, you sleep? could you not watch one hour? Watch & pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak.*" Again He went away, prayed the same words. Again He came (2nd), found them sleeping, for their eyes were very heavy; they knew not what to answer Him. He comes the 3rd time, says to them, "*Sleep & rest: it is enough; the hour is come* (i.e. about midnight.); **the Son of Man is betrayed into the hands of sinners.**"

"*Arise, let us be going: He who betrays Me is here.*" While He spoke, Judas comes, one of the Twelve, with him a multitude with swords & staves, from the Chief Priests & Scribes & Elders. His betrayer gave them a token, saying, "*Whom I shall kiss, that is He; take Him, and lead Him away safely.*" When he came to Him, he says, "*Rabbi*"; & kissed Him. They arrested Him, & took Him. One of them who stood by drew his sword, and struck the servant of the High Priest, struck off his ear. Jesus said, "**Are you come out, as against a Robber, with swords and staves to seize Me? I was daily with you in the temple teaching, and you took me not: but that the scriptures might be fulfilled**" (Zech., etc.). They all left Him, & fled. A certain young man followed Him, having a linen cloth (bed sheet) wrapped about his nakedness: they lay hold on him; but he left the linen cloth, & fled naked. They led Jesus away to the High Priest: (i.e. after midnight) with Him the Chief Priests & Elders & Scribes. Peter had followed Him afar off, even to inside, into the Court of the High Priest; he was sitting with the officers, and warming himself by the light (heat, fire). The Chief Priests & the whole Council (Sanhedrin) sought witness against Jesus to put Him to death; and found it not. Many false-witness against Him, their witness agreed not together. There stood up some false witness against Him, saying, "*We heard Him say, "I will destroy this Temple made with hands, and in 3 days I will build another made without hands.*" Their witness did not agree together. The High Priest stood up in the midst, & asked Jesus, "*Yu answer nothing? what is it which these witness against Yu?*" He was silent. Again the High Priest asked Him, "*Are Yu the Christ, the Son of the Blessed* (i.e. euphemistically, God)?" Jesus said, "**I am: and you shall see the Son of Man sitting at the Right Hand of Power, and coming**

with the clouds of heaven." The High Priest ripped his clothes, saying, "*What further need have we of witnesses? You heard the blasphemy: what think you?*" They all condemned Him to be worthy of death. (i.e. now between midnight & sunrise.) Some spit on Him, & cover His face, & buffet him, to say to Him, "*Prophecy:*" and the officers received (took, led) Him with blows of their hands. As Peter was beneath in the court, there comes one of the maids of the High Priest; seeing Peter warming himself, she looked on him, and says, "*Yu also was with the Nazarene Jesus.*" He denied, "*I neither know, nor understand what yu say:*" (1st denial) He went out into the porch; and the rooster crowed (1st crow). The maid saw him, & said, "*He is of them.*" He again denied it (2nd denial). After a little while again they who stood by said to Peter, "*of a truth yu are of them; yu are a Galilean.*" He cursed & swore, "*I know not this Man of Whom you speak.*" (3rd denial) Straightway the 2nd time the rooster crowed. And Peter called to mind the word, how that Jesus said unto him, "*Before the rooster crowed twice, thou shalt deny me thrice.*" When he thought thereon, he wept. (14:1-72)

In the morning (i.e., after sunrise, between 6-9 a.m. the Passover, on Friday), the Chief Priests with the Elders & Scribes, & the whole Council (*Sanhedrin*), held consultation (council, assembly, hearing), and bound Jesus, carried Him away, & handed Him over to Pilate. Pilate asked Him, "*Are Yu the King of the Jews?*" He answers, "*Yu say.*" The Chief Priests accused Him of many things. Pilate again asked Him, "*Yu answer nothing? look how many things they accuse Yu of.*" Jesus answered nothing, insomuch that Pilate marveled. At the Feast he released to them one prisoner, whomever they requested. There was one called Barabbas (Bar-Abbas, Aram-Heb, father's son), bound with them who made insurrection, who in the insurrection murdered. The multitude requested as he had before done for them. Pilate replied, "*Will you that I release the King of the Jews?*" He perceived that for envy the Chief Priests had delivered Him up. The Chief Priests stirred up the multitude, to release Barabbas to them. Pilate again replied, "*What shall I do with Him Whom you call the King of the Jews?*" They cried out again, "*Crucify Him.*" Pilate demanded, "*Why, what evil has He done?*" They cried out exceedingly, "*Crucify Him.*" Pilate, wishing to content (appease, satisfy) the multitude, released to them Barabbas, and delivered Jesus, after he had scourged (whipped, flogged) Him, to be crucified. (i.e., about 9 a.m. Passover day, Friday) The soldiers led Him away within the Court, which is the Praetorium (*Station*); they call together the whole band (i.e., of guards). They clothe him with purple, and platting a crown of thorns, put it on Him; they salute Him, "*Hail, King of the Jews!*" They smote His Head with a reed, and spat on Him, bowing their knees worshipped Him (i.e., in mockery). When they had mocked Him, they took off the purple, put on His clothes. They lead him out to crucify Him. They compel one passing by Simon of Cyrene (i.e., Libya), coming from the country, the father of Alexander & Rufus, to help, to bear His Cross.

They bring Him to the place Golgotha, which is, being interpreted, the Place of Skull. They offered him wine mingled with myrrh (i.e., as a sedative): but he received it not. They crucify Him, and part His garments among them, casting lots on them, what each should take. It was the 3rd hour (about 9 -10 a.m.), they crucified Him. The superscription of His accusation was written above, "*THE KING OF THE JEWS.*" With Him they crucify 2 robbers: one on His Right Hand, one on His Left. [The scripture was fulfilled, which says, "*He was reckoned with transgressors.*" (Is. 53)] They that passed by railed on him, wagging their heads, saying, "*Yu Who destroys the temple, and build it in 3 days, save Yourself, come down from the cross.*" In like manner also the Chief Priests mocking among themselves with the Scribes said, "*He saved others; Himself He cannot save. Let the Christ (Messiah), the King of Israel, now come down from the cross, that we may see & believe.*" They who were crucified with Him reproached Him. When the 6th hour was come (i.e., about noontime or midday), there was darkness over the whole land until the ninth 9th hour (i.e., about 3 p.m. afternoon). At the ninth hour Jesus

cried with a loud voice, “*Eloi, Eloi, lama sabachthani?*” (i.e., Heb-Aram.) which is, being interpreted (translated, rendered), “*My God, My God, why have Yu forsaken Me?*” (Ps. 22) Some of them who stood by, when they heard it, said, “*He calls Elijah.*” One ran, filling (soaking) a sponge full of vinegar (i.e., sour wine), put it on a reed, and gave Him to drink, saying, “*Let be, let us see whether Elijah comes to take Him down.*” Jesus uttered a loud voice, & gave up the spirit (breath, expired). The veil of the temple was rent in two from the top to the bottom. When the centurion (i.e., captain over 100 soldiers), who stood across Him, saw that He so gave up the spirit, He said, “*Truly this Man was the Son of God.*” There were also women watching from afar: among whom both Mary Magdalene, & Mary the mother of James the less, & of Joses, & Salome; who, when He was in Galilee, followed Him, and ministered to Him; and many other women that came up with Him to Jerusalem. when even was now come (i.e., before sunset Passover day, Friday), because it was the Preparation, that is, the day before the Sabbath (i.e., 7th day, Saturday), there came Joseph of Arimathaea, a councilor of honorable estate, who also himself was looking for God’s Kingdom; he boldly went to Pilate and asked for Jesus’ Body. Pilate wondered if he were already dead: calling the centurion, asked him whether he had been any while dead. When he learned it of the centurion, he granted the Corpse to Joseph. He bought a linen cloth, and taking him down, wound Him in the linen cloth, & laid Him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. Mary Magdalene & Mary of Joses saw where He was laid. (15:1-47)

When the Sabbath was past (i.e., after Saturday, the 7th day Sabbath which ended sunset Saturday evening, i.e., Sabbath ends & Sunday, the 1st day, begins at sunset), Mary Magdalene, Mary the of James, & Salome, bought spices (i.e., after Sabbath ended at sunset before it became too late, about 6-9 p.m.), to anoint Him. Very early on the 1st day of the week (i.e., Sunday which began 12 hours earlier on the end of the Sabbath day, Saturday, the 7th day), they come to the tomb (sepulchre, cemetery, burial-cave) when the sun was risen. They were saying among themselves, “*Who shall roll us away the stone from the door of the tomb?*” Looking up, they see that the stone is rolled back: for it was very large. Entering the tomb, they saw a young man sitting on the right side, arrayed in a white robe; they were amazed. He says to them, “*Be not amazed: you seek Jesus, the Nazarene, Who was crucified: He is risen; He is not here: behold, the place where they laid Him! Go, tell His Disciples & Peter, He goeth before you into Galilee: there shall you see Him, as He said to you.*” They went out, and fled from the tomb; for trembling & astonishment had come on them: they said nothing to anyone; they were afraid.

When He rose early on the 1st day of the week, He appeared 1st to Mary Magdalene, from whom He had expelled 7 demons. She went & told them who had been with Him, as they mourned & wept. When they heard that He was alive, and had been seen of her, disbelieved (doubted, incredulous). After these things He was manifested in another form (change, appearance, morph) to 2 of them, as they walked, on their way to the country. They told it to the rest: neither believed they them. Afterward He was manifested to the 11 themselves as they sat to eat; He upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after He was risen. He said to them, “*Go into all the world, preach the gospel to the whole creation* (every creature, every person). *He who believes & is baptized shall be saved; he who disbelieves* (doubts, refuses, rejects) *shall be condemned. These signs shall accompany* (follow) *them who believe: in My Name shall they expel demons; they shall speak with new tongues* (languages); *they shall take up serpents, if they drink any deadly thing* (poison), *it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.*

So then the Lord Jesus (only time in Mark, see Luke 24), after He had spoken to them, was received up into heaven, & sat down at God’s Right Hand. They went forth, preached everywhere, the Lord working with them, and confirming the Word by the signs (miracles) that followed. Amen. (16:1-20)

Book of the Gospel of Luke: Chapters 1-24.

As many have taken in hand to draw up a narrative concerning those matters fulfilled among us, as they delivered them to us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write to thee in order, most excellent Theophilus (God-lover, God's-friend); to know the certainty concerning the things wherein thou wast instructed. There was in the days of Herod, King of Judaea, a certain priest named Zacharias, of the course of Abijah (see 1st Chron 24 for the Levitical priests' courses of weekly service by lots): he had a wife of Aaron's daughters, her name was Elisabeth. They were both righteous before God, walking in all the commandments & ordinances of the Lord blameless. They had no child, because Elisabeth was barren (*infertile, sterile*), they both were well stricken in years (*advance in age*). While he executed the Priest's Office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into Lord's Temple to burn incense. The multitude (*crowd*) of the people were praying outside at the hour of incense. There appeared to him the Lord's Angel standing on the right side of altar of incense. Zacharias was troubled when he saw him, fear fell on him. The Angel said to him, "Fear not, Zacharias: Yur supplication is heard, yur wife Elisabeth shall bear yu a son, yu shal call his name John. Yu shall have joy & gladness; many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. Many of the Children of Israel shall he turn to the Lord their God. He shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Zacharias said to the Angel, "How shall I know this? I am an old, my wife advanced in age." The Angel answered, "*I am Gabriel, who stand in God's Presence; I was sent to speak to yu, to bring these good-tidings. Yu shall be silent & not able to speak, till the day these things shall come to pass, because yu believed not my words, which shall be fulfilled in their season.*" The people were waiting for Zacharias, they marvelled while he delayed in the Temple. When he came out, he could not speak to them: they perceived he saw a vision in the Temple: he continued making signs to them, & remained speechless. When the days of his ministration were fulfilled, he departed to his house. After these days his wife Elisabeth conceived (*was pregnant*); she hid herself five months, saying, "*Thus has the Lord done to me in the days wherein He looked on me, to take away my reproach* (shame, disgrace) *among men.*"

In the 6th month the Angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin (*girl, maiden, young-woman, señorita, etc.*) betrothed (*engaged, espoused*) to a man named Joseph, of David's House; the virgin's name was Mary. He came to her, & said, "*Hail (Hello, Greetings), yu are highly favored, the Lord is with yu.*" But she was greatly troubled at the saying, and cast in her mind what manner of salutation (*greeting*) this might be. The Angel said to her, "*Fear not, Mary: yu found favor with God. Yu shall conceive in yur womb* (*be pregnant*), *to bring-forth a Son, to call His Name JESUS. He shall be great, & shall be called the Son of the Most High: the Lord God shall give to Him the Throne of His Father David: to reign over Jacob's House for ever; of His Kingdom there shall be no end.*" Mary said to the Angel, "*How shall this be, seeing I know not a man?*" The Angel answered her, "*The Holy Spirit shall come on yu, the Power of the Most High shall overshadow yu: that Holy Thing Which is birthed shall be called the Son of God. Look, Elisabeth yur kinswoman (relative, cousin), she also conceived a son* (*pregnant with baby*) *in her old age; this is the 6th month*

with her that was called barren. No Word from God shall be void of Power." Mary said, "**Behold, the Lord's Handmaid; be it to me according to yur word.**" The Angel departed from her.

Mary arose in these days & went into the hill country with haste, to a city of Judah; & entered the house of Zacharias & greeted Elisabeth. It happened, when Elisabeth heard Mary's salutation (greeting), the babe leaped (moved) in her womb; Elisabeth was filled with the Holy Spirit; she lifted up her voice with a loud cry, "*Blessed are yu among women, blessed is the Fruit of yur womb* (yur Baby). *Whence is this to me, that the mother of my Lord should come to me? When the voice of yur salutation came to mine ears, the babe leaped (moved) in my womb for joy. Blessed is she who believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.*" Mary said,

*My soul magnifies the Lord, My spirit rejoiced in God my Saviour.
He looked on the low estate of His handmaid:
Behold, from henceforth all generations shall call me blessed.
He Who is mighty did to me great things; Holy is His Name.
His mercy is to generations & generations On them who fear Him.
He showed strength with His arm;
He scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
He exalted them of low degree.
The hungry He filled with good things; The rich He sent empty away.
He helped Israel His Servant, To remember mercy
(As He spoke to our fathers) To Abraham & his seed for ever.*

Mary stayed with her about 3 months, & returned to her house.

Elisabeth's time was fulfilled that she should be delivered (pregnancy reached full term); she birthed a son. Her neighbors & kinsfolk heard the Lord magnified His Mercy to her; they rejoiced with her. On the 8th day, that they came to circumcise (i.e. remove the foreskin) the child; and they would have called him Zacharias, after the name of the father. His mother answered, "*Not so; he shall be called John.*" They replied, "*There is none of yur kindred that is called by this name.*" They made-signs (nodded, motioned) to his father, what he would name him. He asked (gestured) for a writing tablet to write, "*His name is John.*" They marvelled. His mouth was opened immediately, his tongue loosed, he spoke, blessing God. Fear came on all who dwelt near them: all these sayings spread throughout all the hill country of Judaea. Those who heard laid them up in their heart, saying, "*What shall this child be?*" The Lord's Hand was with him. His father Zacharias was filled with the Holy Spirit, & prophesied, saying,

*Blessed be the Lord, the God of Israel; He visited & wrought Redemption for His People,
He raised up a Horn of Salvation for us In the House of His Servant David
(As He spoke by the mouth of His Holy Prophets that have been from of old),
Salvation from our enemies, and from the hand of all who hate us;
To show mercy to our fathers, To remember His Holy Covenant;
The Oath which He spoke to Abraham our father,
To grant us that we being delivered out of the hand of our enemies
Should serve Him without fear,
In holiness & righteousness before Him all our days.
Yes Child, yu shall be called the Prophet of the Most High:
Yu shall go before the Face of the Lord to make ready His Ways;*

*To give knowledge of Salvation to His People
In the Remission of their sins,
Because of the tender mercy of our God,
Whereby the Dayspring from on high shall visit us,
To shine on them that sit in darkness & the shadow of death;
To guide our feet in the Way of Peace.*

The child grew, became strong in spirit, & was in the deserts till the day of His showing (manifestation, appearance) to Israel. (1:1-80)

In those days, there went out a decree from Caesar Augustus (Octavius, 1st Emporer of Rome after death of Julius Caesar; reigned 27 B.C. to 14 A.D.), that all the world (*empire, roman-territory, pax-romana. Mediterranean-world*) be enrolled (i.e in census). This was the first enrolment (*census*) made when Quirinius (Publius Sulpicius Quirinius (Cyrenius) c. 51 B.C. – A.D. 21.) was Governor (Leader, Ruler) of Syria. (Ancient Roman Census were taken about every 5 years, local censuses of various provinces were more irregular, a Census was essential to the government in taxes, military, etc. This Census in Augustus' reign is problematic, Herod the Great having died about 4 B.C. in the Roman Calendar). All went to enrol themselves, every one to his own city. Joseph also went up from Galilee, out of the city of Nazareth, to Judaea, to David's City, called Bethlehem, because he was of the David's House & Family; to enrol himself with Mary, who was betrothed (*engaged*) to him, being great with child (*full-term-pregnant*). While they were there, the days were fulfilled that she should be delivered. She brought forth her Firstborn Son; and she wrapped Him in swaddling clothes (*swaddled Him, wrapped Him, wrapping-cloths*: to protect, restrict, & preserve the newborn), laid Him in a manger (*stall, barn*), because there was no room for them in the inn. There were shepherds in the same country-side staying in the field, keeping watch by night over their flock. The Lord's Angel stood near them, the Lord's Glory shone around them: they were very afraid. The Angel said to them, "Be not afraid; I bring you good tidings of great joy to the people: there is born to you this day in David's City a Saviour, Who is Christ the Lord. This is the sign to you: You shall find a Baby wrapped in swaddling clothes, lying in a manger." Suddenly there was with the Angel a multitude of the heavenly host (company, visitors, numbers) praising God, saying,

"Glory to God in the highest: On earth peace in men well-pleased

(delighted, excited; or in whom He is well-pleased, in what is pleasant)."

When the Angels went away from them into heaven, the shepherds said, "*Let us go to Bethlehem, to see this thing that is come to pass, which the Lord made known to us.*" They came with haste, found both Mary & Joseph, & the Baby lying in the manger. When they saw it, they related the saying which was spoken to them about this Child. All who heard it wondered at the things which were spoken to them by the shepherds. Mary kept all these sayings, pondering them in her heart. The shepherds returned, glorifying & praising God for the things that they had heard & seen, as it was spoken to them. When 8 days were fulfilled for circumcising Him, His Name was called JESUS, which was called so by the Angel before He was conceived in the womb. When the days of their purification according to Moses' Law were fulfilled, they brought Him to Jerusalem, to present Him to the Lord (as it is written in the Lord's Law, "*Every male that openeth the womb* (i.e. firstborn male boy) **shall be called holy to the Lord,**" to offer a sacrifice according to what is said in the Lord's Law, "**A pair of turtle-doves, or two young pigeons.**" (Ex. 12, 13-15, etc; 40 days from birth to end of Levitical purification)

There was a man in Jerusalem whose name was Simeon; this man was righteous & devout, looking for the consolation of Israel: the Holy Spirit was on him. It was revealed unto him by the Holy

Spirit, that he should not see death, before he had seen the Lord's Christ. He came in the Spirit into the temple: when the parents brought in the Child (Boy) Jesus, that they might do concerning Him after the custom of the Law, he received Him into his arms, blessed God, & said,

*"Now let Yur Servant depart, Lord, According to Yur Word, in peace;
Mine eyes have seen Yur Salvation, Which Yu prepared before the face of all peoples;
A Light for Revelation to the Gentiles, The Glory of Yur People Israel."*

His father & mother were surprised at the things spoken concerning him; Simeon blessed them, and said to Mary His Mother, *"This Boy (Child) is set for the falling and the rising of many in Israel; for a Sign Which is spoken against; yes a sword shall pierce through yur own soul; that thoughts out of many hearts may be revealed."* There was one Anna, a Prophetess, the daughter of Phanuel, of the Tribe of Asher (she was of a great age, having lived with a husband 7 years from her virginity, she was a widow to 84 years), who departed not from the Temple, worshipping with fastings & supplications night & day. Coming up at that very hour she gave thanks to God, spoke of Him to all them that were looking for the redemption of Jerusalem. When they had accomplished all things that were according to the Lord's Law, they returned to Galilee, to their own city Nazareth.

The Boy (Little-Boy) grew, became strong, filled with wisdom: God's Grace was on Him. His Parents went every year to Jerusalem at the Passover Feast. When He was 12 years old, they went up after the custom of the feast; when they had fulfilled the days, as they were returning, the Boy Jesus tarried behind in Jerusalem; His Parents knew it not; supposing Him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: when they found Him not, they returned to Jerusalem, seeking for Him. After 3 days they found Him in the Temple, sitting in the midst of (among) the teachers, both hearing them, and asking them questions: all who heard Him were amazed at His understanding & His answers. When they saw Him, they were astonished; His Mother said to Him, *"Son, why have Yu thus dealt with us? Yur Father & I sought Yu sorrowing."* He said to them, *"How is it that you sought Me? knew you not that I must be in My Father's House* (Things, Business, Concerns, Interests, etc.)? They understood not the saying which He spoke to them. He went down with them, & came to Nazareth; He was subject to them: His Mother kept all these sayings in her heart. Jesus advanced in wisdom & stature, and in favor with God & men. (2:1-52)

In the 15th year of the reign of Tiberius Caesar ("Tiberius Caesar Augustus was the 2nd Roman emperor, reigning from A.D. 14 to 37. He succeeded his stepfather, Augustus. Tiberius was one of Rome's greatest generals: his conquests of Pannonia, Dalmatia, Raetia, and (temporarily) parts of Germania laid the foundations for the northern frontier."), **Pontius Pilate being Governor of Judaea, and Herod being Tetrarch (i.e., one of four rulers) of Galilee, and his brother Philip Tetrarch of the region of Ituraea and Trachonitis, and Lysanias Tetrarch of Abilene, 3:2 in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.** ("Tiberius Caesar, Roman Emperor: c. A.D. 14-37. Pontius Pilate, Governor of Judea: c.A.D. 26-36. Herod, Tetrarch of Galilee: c. 4 B.C. - A.D. 39. Annas ben Seth, High Priest: c.A.D. 6-15. Joseph Caiaphas, High Priest: c.A.D. 18-36.") (As we encountered in Matthew chapters 1 & 2, the common dating of A.D. (Anno Domini ("in the year of the Lord")) & before Christ (B.C.) are used to label or number years in the Julian & Gregorian calendars. The dating is said to be 4 or 5 years off, year 0 of the old dating becomes in the new dating, or revised dates B.C. 4 or 5; so the year 30 becomes about the year 25; & here the 15th yr + 14th yr = c.30 A.D. = c.25 A.D.) **He came into all the region round about the Jordan, preaching the baptism of repentance for (to, unto, etc.) remission (forgiveness, pardon) of sins; as it is written in the book of the words of the Prophet Isaiah, "The voice of one crying in the wilderness, "Make ready the Lord's Way, Make His Paths straight." Every valley shall be filled, every mountain & hill be brought low; the crooked become straight, the rough ways smooth; all flesh shall**

see God's Salvation." (Isaiah 40, etc.) He said therefore to the multitudes that went out to be baptized by him, "*You offspring of vipers, who warned you to flee from the wrath to come? Produce fruits worthy of repentance, do not to say within (among) yourselves, "We have Abraham as our father:" I tell you, God is able from these stones to raise up children to Abraham. Now the axe lies at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, & cast into the fire.*" The multitudes asked him, "What must we do?" He answered them, "*He who has two coats, let him impart (give, donate) to him who has none; he who has food, let him do likewise.*" Publicans (tax-collectors) came to be baptized, they said to him, "Teacher, what must we do?" He said to them, "*Extort (demand, collect) no more than that which is appointed you.*" Soldiers also asked him, "*What must we do?*" He replied, "*Extort (force, coerce, compel) from no one by violence, neither accuse any one wrongfully; be content with your wages.*" As the people were in expectation, all (many) reasoned in their hearts concerning John, whether perhaps he were the Christ (Messiah); John responded to all, "*I baptize you with (in, by) water; but there comes One mightier than I, the latchet of Whose shoes (sandals) I am not worthy to unloose: He shall baptize you in (with, by) the Holy Spirit & in Fire: Whose fan is in His Hand, thoroughly to cleanse His Threshing-floor, to gather the wheat into His Garner (Granary, Storage); but the chaff he will burn up with unquenchable fire.*" With many other exhortations therefore preached He good news to the people; but Herod the Tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added this also to shut up (*confined*) John in prison.

After the people were baptized, Jesus also having been baptized, & praying, the heaven was opened, and the Holy Spirit descended in a Bodily Form, as a Dove, on Him, a Voice came out of heaven, "*Yu are My Beloved Son; in You I am well-pleased (delighted).*" Jesus Himself, when He began to teach, was about 30 years of age (i.e., about 30 A.D. in the traditional dating, but c.25 A.D. revised), being the Son (as was supposed (*by custom*)) of Joseph, he of Heli, he of Matthat, he of Levi, he of Melchi, he of Jannai, he of Joseph, he of Mattathias, he of Amos, he of Nahum, he of Esli, he of Naggai, he of Maath, he of Mattathias, he of Semein, he of Josech, he of Joda, he of Joanan, he of Rhesa, he of Zerubbabel, he of Shealtiel, he of Neri, he of Melchi, he of Addi, he of Cosam, he of Elmadam, he of Er, he of Jesus (*Joshua, Yeshua*), he of Eliezer, he of Jorim, he of Matthat, he of Levi, he of Symeon, he of Judas, he of Joseph, he of Jonam, he of Eliakim, he of Melea, he of Menna, he of Mattatha, he of Nathan, he of David, he of Jesse, he of Obed, he of Boaz, he of Salmon, he of Nahshon, he of Amminadab, he of Arni, he of Hezron, he of Perez, he of Judah, he of Jacob, of Isaac, he of Abraham, he of Terah, he of Nahor, he of Serug, he of Reu, he of Peleg, he of Eber, he of Shelah he of Cainan, he of Arphaxad, he of Shem, he of Noah, he of Lamech, he of Methuselah, he of Enoch, he of Jared, he of Mahalaleel, he of Cainan, he of Enos, he of Seth, he of Adam, he of God. (3:1-38) (Compare with the genealogy of 42 generations in Matthew 1. Here Luke gives a genealogy list of 77 generations from Jesus to God. This list agrees with the Old Testament, the Apocrypha, the Talmud, & other Jewish traditions.) (Note the Greek spelling to the Hebrew spelling, then the changes in the Latin, thence the modern languages. Certain letters undergo greater changes than others. e.g., Jesus: Joshua, Yoshua, Yeshua, Yesu, Iesus, Yesa, etc.; the letters J, Y, h, a, e, o, undergo changes.)

Jesus, full of the Holy Spirit, returned from the Jordan, and was led in (*by, of*) the Spirit into the wilderness during 40 days, being tempted of the devil. He ate nothing in those days: when they were completed, He hungered. The Devil said to Him, "*If Yu are God's Son, command this stone to become bread.*" Jesus replied, "*It is written, "Man shall not live by bread alone".*" (Deut. 8, etc.) He led Him up, showed Him all the Kingdoms of the World in a moment of time. The Devil said to Him, "*I will give Yu this authority (power), & the glory of them: for it was delivered to me; and to whomever I will I give it. If Yu will worship before Me, it shall all be Yours.*" Jesus replied, "*It is written, Yu must*

worship the Lord yur God, Him only must yu serve." (Deut, Ex., Ps., etc.) He led Him to Jerusalem, set Him on the pinnacle (wing, peak) of the Temple, & said to Him, "**If Yu are God's Son, cast Yurself down from hence: for it is written, "He shall give his Angels charge concerning Yu, to guard** (keep, protect) **Yu: On their hands they shall bear Yu up, Lest Yu dash Yur foot against a stone."**" (Ps. 91) Jesus replied, "**It is said, "Yu must not make trial of** (tempt, test, try) **the Lord Yur God."**" (Deut., Ps., etc.) When the Devil had completed every temptation, he departed from Him for a season.

Jesus returned in the power of the Spirit to Galilee: fame went out concerning Him all around. He taught in their synagogues, being glorified by all. He came to Nazareth, where He had been brought up: He entered, as His custom was, the synagogue on the Sabbath day, & stood up to read. There was delivered (*handed*) to Him the book of the Prophet Isaiah. And He opened the book, found the place where it was written, "**The Spirit of the Lord is on Me, Because He anointed Me to preach good news to the poor: He sent Me to proclaim release to the captives, recovering of sight to the blind, set at liberty the bruised, proclaim the acceptable year of the Lord.**" (Is. 61) He closed the book, gave it back to the attendant, & sat down: the eyes of all in the synagogue were fastened on Him. He told them, "**To-day has this scripture** (passage, verse, writing) **been fulfilled in your ears.**" All bare Him witness, and wondered at the words of grace which proceeded out of His Mouth: they said, "**Is not This Joseph's Son?**" He said to them, "**Doubtless you will say to Me this parable, "Physician, heal Yourself: whatever we heard done at Capernaum, do also here in Your own country** (hometown).**"** He said, "**Verily (Amen,) I say to you, No prophet is acceptable in his own country. But of a truth I say to you, There were many widows in Israel in the days of Elijah, when the heaven was shut up 3 years & 6 months, when there came a great famine over all the land; to none of them was Elijah sent, but only to Zarephath, in the land of Sidon, to a widow woman. There were many lepers in Israel in the time of the Prophet Elisha; none of them was cleansed, but only Naaman the Syrian.**" (1st Kings 17; 2nd Kings 5) They were filled with wrath in the synagogue, as they heard these things; they rose up, cast (*threw, drove*) Him forth out of the city, led Him to the brow of the hill whereon their city was built, that they might throw Him down headlong. He passing through the midst of them went His way.

He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day: they were astonished at His teaching (*doctrine*); for His Word was with authority (*power*). In the synagogue there was a man, with a spirit of an unclean demon; he cried out with a loud voice, "**What have we to do with Yu, Jesus Yu Nazarene? Are Yu come to destroy us? I know Who Yu are, the Holy One of God.**" Jesus rebuked him, saying, "**Hold yur peace** (Be silent), **come out of him.**" When the demon had thrown him down in the midst, he came out of him, having done him no hurt. Amazement came on all, they spoke to one another, "**What is this word? with authority & power He commands the unclean spirits, and they come out.**" There went forth a rumor concerning Him all around. He rose up from (*left, departed*) the synagogue, & entered Simon's house. Simon's wife's mother was taken with a great fever; they besought Him for her. He stood over her, rebuked the fever; it left her: instantly she rose up & ministered to (*served*) them. When the sun was setting, all they that had any sick with various diseases brought them to Him; He laid His hands on every one of them, & healed them. Demons also came out from many, crying out, "**Yu are God's Son.**" Rebuking them, He permitted (*warned, forbade, allowed*) them not to speak, because they knew that He was the Christ (*Messiah, Anointed*). When it was day, He came out & went to a desert place: the multitudes sought after Him, came to Him, would have stayed (*detained*) Him, to not go from (*leave*) them. He said to them, "**I must preach the good news of God's Kingdom to the other cities also: for therefore was I sent.**" He was preaching in the synagogues of Galilee. (4:1-44)

While the multitude pressed Him & heard God's Word, He was standing by the Lake of Gennesaret; He saw two boats standing by the lake: but the fishermen had gone out of them, & were

washing their nets. He entered one of the boats, which was Simon's, & asked him to put out a little from the land. He sat down & taught the multitudes out of the boat. When He finished speaking, He said to Simon, "*Put out into the deep, & let down your nets for a draught* (catch)." Simon replied, "*Master, we toiled all night, took nothing: but at Yur Word I will let down the nets.*" When they had done this, they inclosed a great multitude of fishes; their nets were breaking; they beckoned to their partners in the other boat, that they should come & help them. They came, filled both the boats, so that they began to sink. Simon Peter, when he saw it, fell down at Jesus' knees, saying, "*Depart from me; for I am a sinful man, Lord.*" He was amazed, and all that were with him, at the draught (catch) of the fishes which they had taken; so were also James & John, Zebedee's sons, who were partners with Simon. Jesus said to Simon, "*Fear not; henceforth yu shall catch men*". When they had brought their boats to land, they left all, & followed Him.

While He was in one of the cities, a man full of leprosy: and when he saw Jesus, he fell on his face, besought Him, saying, "*Lord, if Yu will, Yu can make me clean.*" He extended His hand, touched him, saying, "*I will; be made clean.*" Straightway the leprosy departed. He charged him to tell no one: "*Go yur way, show yourself to the Priest, offer for yur cleansing, as Moses commanded, for a testimony to them.*" The report concerning Him spread more: great multitudes came together to hear, to be healed of their infirmities. He withdrew himself in the deserts, & prayed. One of those days, as He was teaching; there were Pharisees & Doctors of the Law sitting nearby, who were come out of every village of Galilee & Judaea & Jerusalem: the Lord's Power was with Him to heal. Men brought on a bed a man that was palsied: they sought to bring him in, to lay him before Him. Not finding what way to bring him in because of the crowd, they went up to the housetop, to let him down through the tiles with his couch (bed, cot, mattress) in the midst before Jesus. Seeing their faith, He said, "*Man, Yur sins are forgiven.*" The Scribes & Pharisees began to reason, saying, "*Who is This Who speaks blasphemies? Who can forgive sins, but God alone?*" Jesus perceiving (suspecting) their reasonings, responded to them, "*Why reason you in your hearts? Which is easier, to say, "Yur sins are forgiven;" or to say, "Arise & walk?" But that you may know the Son of Man has authority (power) on earth to forgive sins*" (He said to the palsied), "*I say to yu, Arise, take up yur couch (bed), go to yur house.*" Immediately he rose up before them, took up what he lay on, departed to his house, glorifying God. Amazement took hold on all, and they glorified God; they were filled with fear, saying, "*We have seen strange things to-day.*"

After these things He went forth, seeing a publican, named Levi, sitting at the place of toll (tax-collection, tax-booth), said to him, "*Follow me*". He forsook all, rose up & followed Him. Levi made Him a great feast in his house: there was a great multitude of publicans and of others that were sitting at table with them. The Pharisees & their Scribes complained against His Disciples, saying, "*Why do Yu eat & drink with the publicans & sinners?*" Jesus responded to them, "*They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.*" They said to Him, "*The disciples of John fast often, & make supplications; likewise the disciples of the Pharisees; thine eat & drink.*" Jesus said to them, "*Can the sons of the bride-chamber fast, while the bridegroom is with them? The days will come; when the bridegroom shall be taken away from them, then will they fast in those days.*" He spoke a parable to them: "*No one rends (tears, cuts) a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. no one puts new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, & the skins will perish. New wine must be put into fresh wine-skins. No man having drunk old wine desires new; for he says, "The old is good (better).*"

On a Sabbath, he was going through the grainfields; and His Disciples plucked the ears (*husks, cobs, baby-corn*), & ate, rubbing them in their hands. Certain of the Pharisees said, "*Why do you what is not lawful on the Sabbath day?*" Jesus answered, "*Have you not read what David did, when he was hungry, he, & they that were with him; he entered God's House, took & ate the showbread, gave also to them that were with him; which it is not lawful to eat save for the priests alone?*" He said to them, "*The Son of Man is Lord of the Sabbath.*" On another sabbath, He entered the synagogue & taught: there was a man there, his right hand was withered. The Scribes & Pharisees watched Him, whether He would heal on the Sabbath; to accuse him. He knew their thoughts; He said to the man that had his hand withered, "*Rise up.*" He arose & stood. Jesus said to them, "*I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?*" He looked round about on them all, & said to him, "*Stretch forth yur hand.*" He did: his hand was restored. They were filled with madness; communed one with one another what they might do to Jesus.

In these (*those*) days, He went out to the mountain to pray; He continued all night in prayer to God. When it was day, He called His Disciples; He chose from them twelve (12), whom He named Apostles: Simon, he named Peter, & Andrew his brother, James & John, Philip & Bartholomew, Matthew & Thomas, James Alphaeus' son, Simon called the Zealot, Judas James' son, & Judas Iscariot, who became a traitor. He came down with them, stood on a level place, and a great many of His Disciples, and a great number of the people from all Judaea & Jerusalem, the sea coast of Tyre & Sidon, who came to hear him, & to be healed of their diseases; they who were troubled with unclean spirits were healed. The crowd sought to touch Him; for power came forth from Him, & healed them all.

He lifted up His Eyes on His Disciples, & said,

"Blessed are you the poor: yours is God's Kingdom. Blessed are you who hunger: you shall be filled (fed, satisfied). Blessed are you who weep: you shall laugh. Blessed are you, when men hate you, separate (reject, exclude) you from their company, reproach you, cast out (slander, spread) your name as evil, for the Son of man's sake. Rejoice in that day, leap for joy: your reward is great in heaven; in the same manner did their fathers to the Prophets. Woe to you who are rich! you have received your consolation. Woe to you, who are full! you shall hunger. Woe to you, who laugh! you shall mourn & weep. Woe to you, when all men shall speak well of you! in the same manner did their fathers to the false-prophets (pseudo-prophets)."

"I say to you who hear, Love your enemies, do good to them who hate you, bless them who curse you, pray for them who despitefully use you. To him who strikes yu on the one cheek offer the other; him who takes away yur cloak (cape, shirt) withhold not yur coat (jacket). Give to every one who asks; him who taketh away yur goods ask them not again. As you want men do to you, do ye also to them likewise. If you love them who love you, what grace (thank, favor, reward) have you? sinners love those who love them. If you do good to them who do good to you, what grace (thank, favor, reward) have ye? for even sinners do the same. If you lend to them of whom you hope to receive, what grace (thank, favor, reward) have you? sinners lend to sinners, to receive again as much. Love your enemies, do them good, lend, never despairing (regretting, resenting); your reward shall be great, you shall be sons of the Most High: He is kind toward the unthankful & evil. Be ye merciful, as your Father is merciful. Judge not, & you shall not be judged: condemn not, you shall not be condemned: release (forgive), you shall be released (forgiven): give, it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye meter it shall be measured to you again."

He spoke also a parable to them,

"Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. Why look at the mote (speck) in yur brother's eye, but consider not the beam (log) that is in thine own eye? How can yu say to your

brother, "Brother, let me remove the mote that is in yur eye, when yu look not at the beam in yur own eye? Hypocrite, remove first the beam out of yur own eye, then shall yu see clearly to remove the mote that is in yur brother's eye. There is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. Each tree is known by its own fruit. From thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; the evil man out of the evil treasure bringeth forth what is evil: out of the abundance of the heart his mouth speaks."

"Why call Me, Lord, Lord, & do not the things which I say? Every one who comes to Me, hears My Words, & does them, I will show you to whom he is like: he is like a man building a house, who digged, went deep, laid a foundation on the rock (concrete, cement) : when a flood arose, the stream broke against that house, & could not shake it: because it had been well builded. He who hears, & does not, is like a man that built a house upon the earth without a foundation; against which the stream broke, straightway it fell in; and the ruin of that house was great." (6:1-49)

After He ended His sayings in the people's hearing (ears), He entered Capernaum. A centurion's servant, dear to him, was sick & at the point of death. When He heard about Jesus, he sent to Him Elders of the Jews, asking Him to come & save (heal) his servant. They came to Jesus, besought Him earnestly, saying, *"He is worthy to do this for him; for he loves our nation, himself built us our synagogue."* Jesus went with them. When He was not far from the house, the centurion sent friends to Him, telling Him, *"Lord, trouble not Yurself; for I am not worthy for Yu to come under my roof: neither thought I myself worthy to come to Yu: say the word, & my servant shall be healed. I also am a man under authority, having under myself soldiers: I say to this one, "Go," & he goes; to another, "Come," & he comes; to my servant, "Do this," he does it."* When Jesus heard this, He marvelled at him, & turned, said to the multitude that followed Him, *"I say to you, I have not found so great faith, no, not in Israel."* They who were sent, returning to the house, found the servant whole.

Soon after, He went to a city called Nain; His Disciples went with Him, with a great multitude. He drew near to the gate of the city, there was carried out one who was dead, the only son of his mother, she was a widow: much people of the city was with her. When the Lord saw her, He had compassion on (pitied) her, said to her, *"Weep not."* He came near, touched the bier: the bearers stood still. He said, *"Young man, I say to thee, Arise."* He who was dead sat up, & spoke. He gave him to his mother. Fear took hold on all: they glorified God, saying, *"A great Prophet is arisen among us: God has visited His People."* This report went forth (circulated) concerning Him in the whole of Judaea, & the region all round.

John's disciples told him these things. John calling two of his disciples sent them to the Lord, saying, *"Are Yu the One to come, or look we for another?"* When they came to Him, they said, *"John the Baptist sent us to Yu, asking, "Are Yu He Who comes, or look we for another?"* In that hour He cured many with diseases & plagues & evil spirits; on many blind He bestowed sight. He answered them, *"Go, tell John what you have seen & heard; the blind receive their sight, lame walk, lepers are cleansed, deaf hear, dead are raised up, poor have good-news preached to them. Blessed is he, who find no occasion-of-stumbling (no stumbling, scandal, fault) in Me."* When John's messengers departed, He said to the multitudes concerning John, *"What went you out into the wilderness to see? a reed shaken with the wind? what went you out to see? a man clothed in soft raiment? Behold, they who are gorgeously apparelled, & live delicately, are in Kings' Courts. What went you out to see? a Prophet? Yes, I say to you, & much more than a Prophet. This is he of whom it is written:*

"Behold, I send My Messenger (Malachi; i.e., Elijah) *before Yur Face, Who shall prepare Yur Way before Yu."*

I say to you, Among them that are born of women there is none greater than John: yet he who is little (least, smallest) in God's Kingdom is greater than he." The people & the publicans when they

heard, justified God, being baptized with John's baptism. The Pharisees & Lawyers rejected for themselves God's Counsel, being not baptized by him. *"How shall I liken the men of this generation, what are they like? They are like children who sit in the marketplace, and call one to another; "We piped to you, & you danced not; we wailed, & you wept not."* John the Baptist is come eating no bread nor drinking wine; & you say, "He has a demon." The Son of Man is come eating & drinking; & you say, "Look, a Gluttonous Man (Glut, Pig), & Winebibber (Drunk), Friend of publicans & sinners!" Wisdom is justified by (of, in) her children."

One of the Pharisees desired (*invited, wanted*) Him to eat with him. He entered the Pharisee's house, sat down to eat. A woman who was in the city, a sinner (*immoral, unchaste, promiscuous, etc.*); when she knew He was sitting at table (*reclining for supper*) in the Pharisee's house, she brought an alabaster cruse of ointment, standing behind at His Feet, weeping, she began to wet His Feet with her tears, & wiped them with the hair of her head, & kissed His Feet, anointed them with the ointment. When the Pharisee who invited him saw it, he spoke within himself, *"This Man, if He were a Prophet, would have perceived who & what manner of woman this is who touches Him, she is a sinner."* Jesus responded, *"Simon, I have something to say to you."* He says, *"Teacher, say on."* *"A certain lender had two debtors: the one owed 500 shillings* (denars; 500 days of wages), *the other 50* (50 days of wages). *When they had nothing to pay, he forgave them both. Which of them will love him most?" Simon replied, "He, I suppose, to whom he forgave the most."* He said to him, *"You rightly judged."* Turning to the woman, He said to Simon, *"See this woman? I entered your house, you gave me no water for My Feet: but she has wetted* (washed, cleansed) *My Feet with her tears, & wiped them with her hair. You gave Me no kiss: but she, since the time I came in, has not ceased to kiss My Feet. My Head with oil you did not anoint: she anointed My Feet with ointment. I say to you, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little."* He said to her, *"Your sins are forgiven."* They who sat to eat with Him say among (within) themselves, *"Who is this Who even forgives sins?"* He said to the woman, *"Your faith saved* (healed) *you; go in peace."* (7:1-49)

Soon after, He went throughout the cities & villages, preaching & bringing the good-news of God's Kingdom, with the Twelve & certain women who were healed of evil spirits & infirmities: Mary who was called Magdalene, from whom 7 demons had gone out (exited, expelled), and Joanna the wife of Chuzas Herod's steward, & Susanna, & many others, who ministered to them of their substance (*subsistence, belongings*). When a great multitude gathered, & they of every city resorted to Him, He spoke by parable: *"The sower went forth to sow his seed: as he sowed, some fell by the way side; it was trodden under foot, the birds of the heaven devoured it. Other fell on the rock; as soon as it grew, it withered away, because it had no moisture. Other fell amidst the thorns; the thorns grew with it, & choked it. Other fell into the good ground, grew, brought forth fruit a 100-fold."* As He said these things, He shouted, *"He who has ears, let him hear."* His Disciples asked him what this parable meant. He said, *"To you it is given to know the Mysteries of God's Kingdom: but to the rest in parables; that seeing they may not see, hearing they may not understand."* Now the parable is this: *The seed is God's Word. Those by the way side have heard; then comes the devil, takes away the word from their heart, that they may not believe to be saved. Those on the rock, have heard, receive the word with joy; these have no root, who for a while believe, in time of temptation (trial, testing) fall-away (turn-away, apostasize). What fell among the thorns, these have heard, as they go on their way they are choked with cares, riches & pleasures of this life, bring no fruit to perfection (maturity fruitfulness). What is in the good ground, are such as in an honest & good heart, having heard the word, hold it fast (retain, adhere), & bring-forth-fruit with patience (in duration)."*

"No one, after he lit a lamp, covers it with a vessel, or puts it under a bed; but puts it on a stand, that they who enter may see the light. Nothing is hidden, that shall not be made manifest; nor anything secret, that shall not be known & come to light. Take heed how you hear: whoever has, to him shall be given; whoever has not, from him shall be taken away even what he thinks he has." There came to Him His Mother & Brothers, they could not come near him for the crowd. It was told Him, *"Yur Mother & Brothers stand outside, desiring to see Yu."* He answered them, *"My Mother & Brothers are these who hear the God's Word, & do it."*

After one of those days, He entered a boat, with His Disciples; He said to them, *"Let us go over to the other side of the lake"* (i.e., Sea of Galilee, c. 8 miles wide & 13 miles long.): they launched forth (*set sail*). As they sailed He fell asleep: there came down a storm of wind on the lake; they were filling with water, & were in jeopardy (*peril, danger*). They came to Him, awoke Him, saying, *"Master, master,* (Greek *Epistata, Epistatēs*, for Aramaic *Rabbi*.) *we perish.*" He awoke, rebuked the wind & the raging of the water: they ceased, there was calm. He said to them, *"Where is your faith?"* Being afraid they marvelled, saying one to another, *"Who is This, Who commands even the winds & the water, & they obey Him?"*

They arrived at the country of the Gerasenes, which is over against (across, opposite) Galilee (Sea of Galilee). When He came on land, there met him a certain man out of the city, who had demons; for a long time he had worn no clothes, & abode not in any house, but in the tombs. When he saw Jesus, he cried out, fell down before Him, with a loud voice said, *"What have I to do with Yu, Jesus, Son of the Most High God? I beg Yu, torment me not."* He commanded the unclean spirit to come out from the man. Oftentimes it had seized him: and he was kept under guard, bound with chains & shackles (*fetters*); breaking the bands asunder, he was driven of the demon into the deserts. Jesus asked him, *"What is yur name?"* He said, *"Legion;"* for many demons were entered into (*resided in, possessed*) him. They entreated him that he would not command them to depart into the abyss (*deep*). There was there a herd of many swine feeding on the mountain: they entreated Him to let them enter them. He gave them leave. The demons exited the man, entered the swine: the herd rushed down the steep into the lake, & were drowned. When their feeders saw what had happened, they fled, told it in the city & in the countryside. They went out to see what happened; they came to Jesus, found the man, from whom the demons were expelled, sitting, clothed in his right mind, at the Feet of Jesus: they were afraid. They who saw it told them how he that was possessed with demons was made whole. The people of the country of the Gerasenes round about asked him to depart from them, for they were holden with great fear: He entered a boat, & returned. The man from whom the demons were gone out prayed him that he might be with Him: but He sent him away, saying, *"Return to yur house, declare how great things God has done for yu."* He went his way, publishing throughout the whole city what great things Jesus did to him.

When Jesus returned, the multitude welcomed Him; for they were all waiting for Him. A man named Jairus came, He was the presiding (*residing, existing*) synagogue ruler: he fell down at Jesus' Feet, implored him to come to his house; he had an only daughter, about 12 years of age, she was dying. As He went the multitudes thronged Him. A woman having an issue (*flow, discharge*) of blood 12 years, who spent all her living on physicians, could not be healed by any, came behind Him, touched the border of His garment: immediately the issue of her blood stanch'd (*stopped*). Jesus said, *"Who is it that touched Me?"* After all denied, Peter & those with Him, said, *"Master* (Greek *Epistata, Rabbi*), *the multitudes press & crush Yu.*" Jesus responded, *"Some one touched Me; for I perceived power flowing from Me."* When the woman saw she was not hid, she came trembling, falling down before Him declared (*confessing*) in the presence of the people why she touched Him, & how she was healed immediately. He said to her, *"Daughter, yur faith has made yu well; go in peace."* While He spoke, there comes one from the synagogue ruler's house, saying, *"Yur daughter is dead; trouble not the Teacher."* Jesus hearing it, responded, *"Fear not: only believe, she shall be made well* (healed,

saved)." When He came to the house, He allowed no one to enter with Him, except Peter, John, James, & the maiden's (*girl's*) father & mother. All were weeping, & bewailing her: but He said, "*Weep not; for she is not dead, but sleeps.*" They laughed Him to scorn (*mocked, ridiculed*), knowing that she was dead. Taking her by the hand, He called, "*Maiden* (*Girl*), *arise.*" Her spirit returned, she rose up immediately: He commanded something be given her to eat. Her parents were amazed: He charged them to tell nobody what was done. (8:1-56)

He called the Twelve together, gave them power & authority over demons, to cure diseases. He sent them forth to preach God's Kingdom, & to heal the sick. He told them, "*Take nothing for your journey, neither staff, wallet* (bag, pouch), *bread, money; neither have two coats. whatever house you enter, there stay, thence depart. As many as receive you not, when you depart from that city, shake off the dust from your feet for a testimony against them.*" They departed, went throughout the villages, preaching the gospel, healing everywhere. Herod the Tetrarch heard what was done: he was much perplexed, because some said, "*John was risen from the dead;*" & by some, "*Elijah had appeared;*" by others, "*one of the old prophets was risen again.*" Herod said, "*John I beheaded: but Who is This, about Whom I hear such things?*" He sought to see Him. The Apostles, when they returned, declared to Him what things they had done.

He took them, & withdrew alone to a city called Bethsaida. The crowds perceiving it followed Him: He welcomed them, spoke to them of God's Kingdom, & He healed those who needed it. The day began to wear away; the Twelve came, said to Him, "*Send the multitude away, to go to the villages & countryside to lodge, & get provisions: we are in a desert* (secluded, barren) *place.*" He said to them, "*Feed them.*" They said, "*We have no more than five loaves & two fishes; unless we go buy food for all this people:*" about 5,000 men. He said to His Disciples, "*Make them sit down in companies, about 50 each.*" They seated them. He took the 5 loaves & 2 fishes, looking up to heaven, He blessed them, broke & gave to the Disciples to distribute to the multitude. They ate, & were satisfied: there was gathered some 12 baskets of leftover pieces.

As He was praying alone, the Disciples were with Him: He asked, "*Who do the multitudes say that I am?*" They answered, "*John the Baptist;*" others say, "*Elijah;*" others, "*one of the old prophets is risen again.*" He asked, "*Who say you that I am?*" Peter answered, "*God's Christ.*" He charged & commanded them to tell no one; saying, "*The Son of Man must suffer many things, be rejected by the Elders, Chief Priests, & Scribes, be killed, the 3rd day be raised up.*" He said to all, "*If anyone come after Me, let him deny himself, take up his cross daily, & follow Me. Whoever would save his life shall lose it; but whoever shall lose his life for My sake, the same shall save it. What is a man profited, if he gain the whole world, and lose* (ruin, destroy) *or forfeit-his-own-self* (forfeit, lose-all, bankrupt)? *Whoever shall be ashamed of Me & My Words, of him shall the Son of Man be ashamed, when He comes in His Glory, & the Glory of the Father, & of the holy Angels. I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see God's Kingdom.*"

About 8 days after these sayings, He took Peter, John, James, went up the mountain to pray. As He was praying, the fashion of His countenance was altered, His raiment became white and dazzling. There talked with Him two men, Moses & Elijah; who appeared in glory, spoke of His decease which He was about to accomplish at Jerusalem. Peter & they that were with him were heavy with sleep: when they were fully awake, they saw His Glory, and the two men that stood with Him. As they were parting, Peter said to Jesus, "*Master (Epistata), it is good for us to be here: let us make three tabernacles; one for Yu, one for Moses, one for Elijah:*" not knowing what he said. While he said these things, there came a cloud, overshadowed them: they feared as they entered into the cloud. A Voice came out of the cloud, saying, "*This is My Son, My Chosen: hear Him.*" After the Voice, Jesus was found alone. They kept quiet, told no one in those days any of the things seen.

The next day, when they were come down from the mountain, a great multitude met Him. A man from the multitude cried, "*Teacher, please, look on my son; for he is mine only child: a spirit*

takes him, he suddenly cries out; it tears him so he foams (vomits, convulses), *it violently (hardly, harshly) departs from him, bruising him sorely* (severely). *I begged Yur Disciples to expel it; they could not.*" Jesus responded, "**Faithless & perverse generation, how long shall I be with you, & bear with you? bring here yur son.**" As he was coming, the demon dashed him down, tare him grievously. Jesus rebuked the unclean spirit, & healed the boy, gave him back to his father. They were all astonished at God's Majesty (Greatness, Mightiness).

While all were marvelling at the things which He did, He said to His Disciples, "**Let these words sink into your ears: for the Son of Man shall be delivered up into the hands of men.**" They understood not this saying, it was concealed from them not perceive it; they were afraid to ask Him about this. There arose a reasoning (dispute, quarrel, argument) among them, which of them was the greatest. When Jesus saw the reasoning (agitation) of their heart, He took a little-child (boy), set him by His side, said to them, "**Whoever shall receive this little-child (boy) in My Name receives Me: whoever receive Me receives My Sender: he who is least among you, the same is great.**" John replied, "**Master (Epistata), we saw one expelling demons in Yur Name; we forbade him, because he follows not with us.**" Jesus said to him, "**Forbid him not: for he who is not against you is for you.**"

When the days were very near to be received up, He stedfastly set His Face to go to Jerusalem, & sent messengers ahead: they went, entered a village of the Samaritans, to make ready for Him. They did not receive Him, because His Face was set toward Jerusalem. When His Disciples James & John saw this, they said, "**Lord, let us call fire down from heaven, to consume them?**" He turned, rebuked them. They went to another village. As they went on the way, a certain man said to Him, "**I will follow Yu wherever Yu go.**" Jesus said to him, "**The foxes have holes, the birds of the heaven have nests; the Son of Man has no where to lay His Head.**" He said to another, "**Follow me.**" He said, "**Lord, permit me first to go bury my father.**" He said to him, "**Let the dead bury their own dead; go publish abroad God's Kingdom.**" Another said, "**I will follow Yu, Lord; but first let me bid farewell to those at my house.**" Jesus said to him, "**No man, having put his hand to the plow, looking back, is fit for God's Kingdom.**" (9:1-62).

After this the Lord appointed **70** (LXX, Seventy, Septuagint) others, sent them two by two ahead to every city & place, whither He was about to go. He said to them, "**The harvest indeed is plenteous, but the laborers are few: pray the Lord of the harvest to send forth laborers into His Harvest. Go your ways; I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; greet nobody on the way. Whatever house you enter, first say, "Peace be to this house."** If a **son of peace** (i.e., good & receptive Jew or godly person) **be there, your peace shall rest on him: but if not, it shall turn to you again. In that same house remain, eating & drinking what they give: the laborer is worthy of his hire. Go not from house to house. Into whatever city you enter, if they receive you, eat what is set before you: heal the sick that are therein, say to them, "God's Kingdom is near to you."** Whatever city you enter, if they receive you not, go out into the streets & say, "**The dust from your city, that clings to our feet, we wipe off against you:**" nevertheless know this, **God's Kingdom is near. I say to you, it shall be more tolerable in that day for Sodom** (See Gen. 19.), **than for that city.**"

"Woe Chorazin! woe Bethsaida! if the mighty works had been done in Tyre & Sidon, which were done in you, they would have repented long ago, sitting in sackcloth & ashes. It shall be more tolerable for Tyre & Sidon in the judgment, than for you. Yu, Capernaum, shall yu be exalted to heaven? yu shall be brought down to Hades (Hell, Sheol, Feath, Grave). He who hears you hears Me; he who rejects you rejects Me; he who rejects Me rejects Him Who sent Me."

The Seventy returned with joy, saying, "**Lord, the demons are subject to us in Yur Name.**" He said to them, "**I watched Satan fallen as Lightning (Lucifer) from heaven. I have given you authority (power) to tread on serpents & scorpions, over all the power of the enemy: nothing shall in any way**

hurt you. In this rejoice not, the spirits are subject to you; rejoice your names are written in heaven." In that same hour He rejoiced in the Holy Spirit, & said, "I thank Yu, Father, Lord of heaven & earth, Yu hid these things from the wise & understanding, & revealed them to babes: yes, Father; for so it was well-pleasing in Yur sight." "All things have been delivered to Me of My Father: no one knows who the Son is, only the Father; & who the Father is, only the Son, & he to whomever the Son wills to reveal Him." Turning to the Disciples, He said privately, "Blessed are the eyes which see what you see: I say to you, many prophets & kings desired to see the things which you see, & saw them not; to hear what you hear, & heard them not."

A certain lawyer stood up & made trial of Him, saying, "*Teacher, what shall I do to inherit eternal life?*" He said to him, "*What is written in the Law* (i.e., Torah, Chumash, Pentateuch)? *how read yu?*" He answering, "*Yu must love the Lord yur God with all yur heart, soul, strength, & mind; & yur neighbor as yurself.*" He said to him, "*Yu answered right: this do to live* (lechaim)." He, desiring to justify himself, said to Jesus, "*Who is my neighbor?*" Jesus answered, "*A certain man was going down from Jerusalem to Jericho; he fell among robbers, who stripped & beat him, departed leaving him half dead. By chance a certain Priest was going down that way: when he saw him, he passed by on the other side. In like manner a Levite also, when he came to the place, saw him, passed by on the other side. A certain Samaritan, as he journeyed, came where he was: when he saw him, he was moved with compassion, came to him, bound up his wounds, pouring on them oil & wine; he set him on his own beast (donkey), brought him to an inn, took care of him. In the morning he took out two shillings (denars), gave them to the host (inn-keeper), & said, "Take care of him; whatever yu spend more, when I return, will repay yu."* Which of these three, yu think, proved neighbor to him who fell among the robbers?" He said, "*He who showed mercy on him.*" Jesus said to him, "*Go, do likewise.*"

As they went on their way, He entered into a certain village: a woman named Martha received Him to her house. She had a sister called Mary, who sat at the Lord's Feet, & heard His Word. Martha was cumbered (bothered, burdened, troubled) about much serving; she came up to Him, "*Lord, do Yu not care that my sister left me to serve alone? tell her to help me.*" The Lord answered her, "*Martha, Martha, yu are anxious & troubled about many things: one thing is needful: Mary chose the good (better) part, which shall not be taken away from her.*" (10:1-42)

After He was praying in a certain place, one of His Disciples asked, "*Lord, teach us to pray, as John taught His Disciples.*" He said to them, "*When you pray, say, "Father, Holy be Yur Name. Yur Kingdom come. Give us day by day our daily bread. Forgive us our sins; as we forgive every one indebted to us. Bring us not into temptation."*" He said to them, "*Which of you shall have a friend, & go to him at midnight to say, "Friend, lend me three loaves; for a friend of mine is come to me from a journey, I have nothing to set before him;" he from inside shall answer, "Trouble me not: the door is now shut, my children are with me in bed; I cannot rise & give yu?" I say to you, Though he will not rise to give him because he is his friend, yet because of his importunity (persistence) he will arise to give him as many as he needs. I say to you, Ask, it shall be given you; seek, ye shall find; knock, it shall be opened to you. For every one who asks receives; he who seeks finds; to him who knocks it shall be opened. Which of you as a father if his son ask a loaf, will give him a stone? Or for a fish, give him a serpent? Or for an egg, give him a scorpion? If you, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them who ask Him?"*

He was expelling a demon that was mute. When the demon exited, the dumb man spoke; the multitudes marvelled. Some said, "*By Beelzebub the Prince of the Demons He expels demons.*" Others, testing Him, sought a sign from heaven. He, knowing their thoughts, said to them, "*Every kingdom divided against itself is brought to desolation; a house divided against a house falls. If Satan is divided against himself, how shall his kingdom stand? because ye say that I expel demons by Beelzebub. If I by Beelzebub expel demons, by whom do your sons expel them? They shall be your judges. If I by the*

finger of God expel demons, God's Kingdom is come on. When the strong man fully armed guards his own court (property), his goods are in peace (safe): when a stronger than he shall come on him, & overcome him, he takes from him his whole armor wherein he trusted, & divides his spoils (goods, stuff). He who is not with Me is against Me; he who gathers not with Me scatters. The unclean spirit when he is gone out of the man, passes through waterless places, seeking rest, finding none, he says, "I will return to my house whence I came out." When he is come, he finds it swept & garnished (tidy). He goes, takes 7 other spirits more evil than himself; they enter & dwell there: the last state of that man becomes worse than the first."

After He said these things, a certain woman out of the multitude lifted up her voice, "*Blessed is the womb that bare Yu, & the breasts which Yu did suck* (nurse, drink)." He replied, "*Yes rather, blessed are they who hear God's Word, & keep it.*" When the multitudes were gathering together to Him, He said, "*This generation is an evil generation: it seeks after a sign; and there shall no sign be given to it but the sign of Jonah. As Jonah became a sign to the Ninevites, so shall also the Son of Man be to this generation. The Queen of the South* (i.e., of Judaea, in north Africa or Arabia; Ethiopia, etc.) *shall rise up in the judgment with the men of this generation, to condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; look, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, to condemn it: for they repented at the preaching of Jonah; look, a greater than Jonah is here. No one, after he lit a lamp, puts it in a cellar, neither under the bushel, but on the stand, that they which enter may see the light. The lamp of yur body is yur eye: when yur eye is single, yur whole body also is full of light; but when it is evil, yur body also is full of darkness. Look that the light in yu be not darkness. If yur whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining gives yu light.*"

After He spoke, a Pharisee invited Him to dine with him: He went, sat (reclined) to eat. When the Pharisee saw it, he marvelled that He had not first bathed Himself before dinner. The Lord said to him, "*You Pharisees cleanse the outside of the cup & platter; but your inward part is full of extortion & wickedness. You foolish* (senseless, silly, thoughtless, stupid), *did not He Who made the outside make the inside also? Give alms of what is inside , & all things are clean to you. Woe to you Pharisees! you tithe mint, rue & every herb, & pass over justice & the love of God: these ought you to have done, & not to leave the other undone. Woe to you Pharisees! you love the chief-seats in the synagogues, and the salutations in the marketplaces. Woe to you! you are as the tombs hidden, men walk over them not knowing.*" One of the Lawyers answering, "*Teacher, in saying this Yu reproach us.*" He said, "*Woe to you Lawyers! you load men with grievous heavy burdens, yourselves touch not the burdens with one of your fingers. Woe to you! you build the tombs of the Prophets, & your fathers killed them. You are witnesses & consent to the works of your fathers: they killed them, you build their tombs.*" God's Wisdom says, "*I will send to them Prophets & Apostles; some of them they shall kill & persecute; that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation; from Abel's blood to Zachariah's blood, who perished between the altar and the sanctuary* (Not Zechariah ben-Iddo; see the Zechariah 1.): yes, I say to you, it shall be required of this generation." "*Woe to you Lawyers! you took away the key of knowledge: you entered not in yourselves, them who were entering in you hindered.*" When He came out, the Scribes & Pharisees pressed on Him vehemently, & to provoke Him to speak of many things; laying wait for Him, to catch something out of His mouth. (11:1-54)

When the many thousands of the multitude were gathered together, so they trod on one another, He said to His Disciples first, "*Beware of the Pharisees' leaven, which is hypocrisy. There is nothing covered up, that shall not be revealed; hid, that shall not be known. What you have said in the*

darkness shall be heard in the light; what you have spoken in the ear in the inner chambers shall be proclaimed on the housetops. I say to you My Friends, Be not afraid of them who kill the body, & afterward can do no more. I will warn you Whom you shall fear: Fear Him, Who after He has killed has power to cast into Hell (Gehenna); yes, I say to you, Fear Him. Are not five sparrows sold for two pence (assarion; 1/10th a denar or day's wage, or 1 hour wage)? Not one of them is forgotten in God's Sight. The very hairs of your head are all numbered. Fear not: you are of more value than many sparrows. I say to you, Every one who shall confess Me before men, him shall the Son of Man confess before God's Angels: he who denies Me in the presence of men shall be denied in the presence of God's Angels. Every one who shall speak a word against the Son of Man, it may be forgiven: him who blasphemes against the Holy Spirit shall not be forgiven. When they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what you shall answer, or what you shall say: the Holy Spirit shall teach you in that very hour what you ought to say." One out of the multitude said to Him, "Teacher, bid my brother divide the inheritance with me." He replied, "Man, who made me a judge or a divider over (for) you?" He said to them, "Take heed, keep yourselves from all covetousness (greed, lust, desires): for a man's life consists not in the abundance of the things which he possess."

He spoke a parable to them, "*The ground of a rich man brought forth plentifully: he reasoned with himself, "What shall I do, I have nowhere to bestow (store, put) my fruits? He said, "I will pull down my barns, & build greater to bestow all my grain & my goods. I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, be merry." God said to him, "You foolish (fool, stupid, silly, senseless), this night is your soul required; the things which you prepared, whose shall they be?" So is he who lays up treasure for himself, & is not rich toward (to, with, for) God." He said to His Disciples, "I say to you, Be not anxious for your life (soul, self, psyche), what you shall eat; nor yet for your body, what ye shall put on. For the life (soul) is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; God feeds them: of how much more value are you than the birds! Which of you by being anxious can add a cubit (measure, size, foot-&-half, arm-length; pēchun, some 18")? If you are not able to do what is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; I say to you, Solomon in all his glory was not arrayed like one of these. If God so clothed the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall He clothe you, you of little-faith (little-believers)? Seek not what to eat, what to drink, neither be of doubtful mind. For all these things do the nations (Gentiles) of the world seek after: your Father knows you have need of these things. Seek His Kingdom, these things shall be added to you. Fear not, little flock; for it is your Father's good-pleasure to give you the Kingdom. Sell what you have, give alms (donations, charities); make (take, lay, have) for yourselves purses which age not, treasure in the heavens that fail not, where no thief draw near, neither moth destroys. Where your treasure is, there will your heart be. Let your loins be girded about, your lamps burning; be like men looking for their Lord, when he shall return from the marriage feast; when he comes & knocks, they may straightway open to him. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. If he shall come in the second watch (after sunset, 9 p.m to midnight (12 p.m.)), and if in the third (midnight to 3 a.m., before sunrise), find them so blessed are those servants. Know this, that if the Master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ready: for in an hour that you think not the Son of Man comes.*"

Peter said, "Lord, speak You this parable to us, or to all?" The Lord said, "Who then is the faithful & wise steward, whom his Lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his Lord when he comes shall find so doing. Of a truth I

say to you, he will set him over all that he has. If that servant shall say in his heart, "My Lord delays his coming;" shall beat the menservants & maidservants, & eat & drink, to be drunken; the Lord of that servant shall come in a day when he expects not, in an hour when he knows not, & cut him asunder, appoint his portion with the unfaithful. That servant, who knew his Lord's will, made not ready, nor did according to his will, shall be beaten with many stripes; he who knew not, did things worthy of stripes, shall be beaten with few stripes. To whom much is given, of him shall much be required: to whom they commit much, of him will they ask the more. I came to toss fire on the earth; what do I desire, if it is already kindled? I have a baptism to be baptized with; how am I straitened (constrained, pressured) till it be accomplished! Think you I am come to give peace in the earth? I tell you, No; rather division: there shall be from henceforth 5 in one house divided, 3 against 2, two against three. They shall be divided, father against son, son against father; mother against daughter, daughter against her mother; mother-in-law against her daughter-in-law, daughter-in-law against her mother-in-law." He said to the multitudes, "When you see a cloud rising in the west, you say, "There comes a shower;" so it happens. When you see a south wind blowing, you say, "There will be a scorching heat;" it happens. Hypocrites, you know how to interpret the face of the earth & the heaven; but how is it that you know not how to interpret this time? Why judge you not what is right? As you go with your adversary before the magistrate, on the way give diligence to be quit (free, settled) of him; lest haply he drag you to the judge, the judge deliver you to the officer, the officer cast you into prison. I say to you, "You shall by no means come out, till you have paid the last mite (lepton, penny, cent)." (12:1-59)

At that season were some present who told Him of the Galilaeans, whose blood Pilate (i.e., 26-36 A.D., Prefect Governor of Judaea; see Joseph. 18 on Samaritan massacre) had mingled with their sacrifices. He answered them, *"Think that these Galilaeans were sinners above all the Galilaeans, because they have suffered these things? I tell you, No: except you repent, you shall in like manner perish. Or those 18, on whom the Siloam Tower fell, & killed them, think that they were offenders above all men who dwell in Jerusalem? I tell you, No: except you repent, ye shall likewise perish."*

He spoke this parable; *"A man had a fig tree planted in his vineyard; he came seeking fruit thereon, found none. He said to the vinedresser, "these 3 years I come seeking fruit on this fig tree, & find none: cut it down; why does it cumber (waste) the ground?" He replied, "Lord, let it alone this year also, till I shall dig about it, & dung (fertilize) it: if it bear fruit thenceforth, well; but if not, cut it down."*

He was teaching in one of the Synagogues on the Sabbath day. A woman had a spirit (condition; i.e., Satan) of infirmity (symptom, illness) 18 years; she was bowed together, could in no way lift herself up. When Jesus saw her, He called her, said to her, *"Woman, you are loosed (freed, released) from your infirmity."* He laid His Hands on her: instantly she was made straight, & glorified God. The Synagogue Ruler, moved with indignation because Jesus had healed on the Sabbath, said to the multitude, *"There are 6 days in which men ought to work: in them come and be healed, not on the Sabbath day."* The Lord responded, *"You hypocrites, does not each one of you on the Sabbath loose his ox or his donkey from the stall, & lead him away to watering? Ought not this woman, being a daughter of Abraham, whom Satan (i.e., the spirit) had bound these 18 years, to have been loosed from this bond on the day of the Sabbath?"* As He said these things, all His adversaries were put to shame: the multitude rejoiced for the glorious things that were done by Him.

He said, *"What is God's Kingdom like? How shall I compare it? It is like a grain of mustard seed, which a man took, cast into his own garden; it grew, became a tree; and the birds of the heaven lodged in the branches thereof."* Again He said, *"How shall I compare God's Kingdom? It is like leaven, which a woman took & hid in 3 measures of meal, till it was all leavened."*

He went on His way through cities & villages, teaching, & traveling to Jerusalem. One said to Him, "Lord, are they few who are saved?" He said to them, "Strive to enter in by the narrow door: many, I tell you, shall seek to enter, & not be able. When once the Master-of-the-house (House-master) is risen up, shut (lock) the door, & you stand outside, & knock at the door, saying, "Lord, open to us;" he shall answer & say to you, "I know you not whence you are;" then shall you say, "We did eat & drink in yur presence, yu taught in our streets;" he shall say, "I tell you, I know not whence ye are; depart from me, all you workers of iniquity." There shall be the weeping & gnashing of teeth, when you see Abraham, Isaac, & Jacob, with all the Prophets, in God's Kingdom, & yourselves thrown outside. They shall come from the east & west, from the north & south, to sit down in God's Kingdom. Those last who shall be first, & those first who shall be last."

In that hour came certain Pharisees, saying to Him, "Get out, go away: Herod wants to kill Yu." He said replied, "Go, tell that fox, Behold, I expel demons & perform cures to-day, to-morrow, & the 3rd day I am perfected. Nevertheless I must go on My way to-day, to-morrow, & the day following: it cannot be that a prophet perish outside Jerusalem. Jerusalem, Jerusalem, that kills the Prophets, stones them sent to her! how often would I have gathered yur children together, as a hen gathers her brood under her wings, & you would not! Your house is left to you desolate: I say to you, "Ye shall not see Me, until you say, "Blessed is He Who comes in the Lord's Name." (13:1-35)

After He went into the house of one of the Rulers of the Pharisees on a Sabbath to eat bread, they were watching Him. There was before Him a man with dropsy (edema; from hydropsical, water-swollen, etc.). Jesus responded to the Lawyers & Pharisees, "Is it lawful to heal on the Sabbath, or not?" They kept silent. He took him, healed him, & let him go. He said to them, "Which of you shall have a donkey or ox fallen into a well, will not straightway draw him up on a Sabbath day?" They could not reply to these things. He spoke a parable to those invited, when he marked how they chose out the chief-seats; saying to them, "When yu are invited to a marriage-feast, sit not down in the chief-seat; lest perhaps one more-honorable than yu be invited by him, & he who invited yu & him shall come & say to yu, "Give this one place; then yu shall with shame take the lowest place." When invited, go sit down in the lowest place; when the inviter comes, he may say to thee, "Friend, go up higher:" then shall yu have glory in the presence of all who sit to eat with yu. Everyone who exalts himself shall be humbled; he who humbles himself shall be exalted." He said to him who invited him, "When yu make a dinner or supper, call not yur friends, nor yur brothers, nor yur relatives, nor rich neighbors; lest they also invite yu in return, to recompense yu. When yu make a feast, invite the poor, maimed, lame, the blind: yu shall be blessed; because they cannot recompense yu: yu shall be recompensed in the resurrection of the righteous."

When one of them who sat at table with him heard these things, he said to Him, "Blessed is he who shall eat bread in God's Kingdom." He replied to him, "A man made a great supper; he invited many: he sent forth his servant at supper time to say to them that were invited, "Come; things are ready." They all with one consent began to make excuse. The 1st said to him, "I have bought a field, I must go out to see it; please excuse me." Another said, "I have bought 5 yoke of oxen, must prove them; please excuse me." Another said, "I have married a wife, I cannot come." The servant came, told his Lord these things. Then the House-master being angry said to his servant, "Go out quickly into the streets & lanes of the city, bring in the poor, maimed, blind, & lame." The servant said, "Lord, what yu commanded is done, there is still room." The Lord said to the servant, "Go out into the highways & hedges, constrain them to come in, that my house may be filled. I say to you, none of those men who were invited shall taste of my supper."

There went with Him great multitudes: He turned, & said to them, "If any man comes to Me, hates not his own father, mother, wife, children, brothers, sisters, yes, & his own life (soul), he cannot

be My Disciple. Whoever does not bear his own cross to come after Me, cannot be My Disciple. Which of you, desiring to build a tower, does not first sit down to count the cost, whether he can complete it? Lest perhaps, after he laid a foundation, is not able to finish, all who look mock him, "This man began to build, was not able to finish." Or what King, as he goeth to encounter another King in war, will not sit down first & take counsel whether he is able with 10,000 to meet him that cometh against him with 20,000? Or, while the other is yet a great way off, sends an ambassage (representative), to ask conditions of peace. So whoever who renounces not all he has, cannot be My Disciple. Salt is good: if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill (dump, trash): men toss it out. He who has ears, let him hear."

The Publicans & sinners were drawing near to hear Him. The Pharisees & Scribes criticized, "*This One receives sinners, & eats with them.*" He spoke to them this parable, "*What man of you, having 100 sheep, having lost one of them, doth not leave the 99 in the wilds, to go after what is lost, til he find it? After he finds it, he lays it on his shoulders, rejoicing. After he comes home, he calls together his friends & neighbors, "Rejoice with me, I have found my lost sheep." I say to you, there shall be joy in heaven over one sinner who repents, more than over 99 righteous persons, who need no repentance. Or what woman having 10 pieces-of-silver* (silver-coins; drachmas, handful-weight, 6 obols, sticks, stints, nails; drachma is about 1/10th of a denar; a days wage was a denar; 8-10 drachmas = denar, dime. A days' wage of 1 denar = 10 drachmas = 100 pennies, cents (1/100th of a denar)), *if she lose one piece* (1/10th of days wage, or today \$10.00 bucks or 10 dollar bill or coin), *does not light a lamp, sweep the house, seek diligently until she find it? When she has found it, she calls together her friends & neighbors, saying, "Rejoice with me, for I have found my lost silver-piece* (coin, drachma, 10th-coin, \$10-bill)." *I say to you, there is joy in the presence of God's Angels over one sinner who repents.*"

He said, "*A certain man had two sons: the younger said to his father, "Father, give me the portion of yur substance that falls to me." He divided to them his living. Not many days after, the younger son gathered all together & took his journey into a far country; and there he wasted his substance with riotous (wild, careless, unruly) living. After he had spent all, there arose a great famine in that country; he came to be in need. He went & joined one of the citizens of that country; he sent him into his fields to feed swine. He he tried to fill his belly with the husks that the swine did eat: no man gave to him. When he came to himself he said, "How many my father's hired servants have bread enough & to spare, & I perish here with hunger! I will arise, go to my father, say to him, "Father, I have sinned against heaven, & in yur sight: I am no more worthy to be called your son: make me as one of yur hired servants." He arose, came to his father. While he was afar off, his father saw him, was moved with compassion, ran, fell on his neck, kissed him. The son said to him, "Father, I have sinned against heaven, & in yur sight: I am no more worthy to be called yur son." The father said to his servants, "Bring forth quickly the best robe, put it on him; put a ring on his hand, shoes on his feet: bring the fatted calf, kill it, let us eat, & make merry: my son was dead, & is alive again; he was lost, & is found." They celebrated. His older son was in the field: as he came near the house, he heard music & dancing. He called one of the servants, & inquired what is this. He said to him, "Yur brother returned; yur father killed the fatted calf, because he has received him safe & sound." He was angry, would not go in: his father came out, and entreated him. He answered his father, "These many years do I serve yu, I never transgressed yur commandment; yu never gave me a kid to celebrate with my friends: when this son came, who has devoured yur living with harlots, killed for him the fatted calf." He said to him, "Son, yu are always with me, all that is mine is yours. It was meet (needful, proper, right) to celebrate & rejoice: yur brother was dead, & is alive again; was lost, & is found.*"¹¹ (15:1-32)

He said to the Disciples, "There was a certain rich man, who had a steward; he was accused of wasting his goods. He called him, "What is this that I hear of you? render the account of your stewardship; you can no longer be steward." The steward said within himself, "What shall I do, seeing my Lord takes away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, when I am put out of the stewardship, they may receive me into their houses." Calling each of his Lord's debtors, he said to the 1st, "How much owe you to my Lord?" He said, "100 measures of oil." He said to him, "Take your bond (contract, agreement), sit down quickly write 50." He said to another (2nd), "How much owe you?" He said, "100 measures of wheat." He says to him, "Take your bond, write 80." His Lord commended the unrighteous steward because he had done wisely: the sons of this world (age, generation) are for their own generation wiser than the sons of the light. I say to you, Make to yourselves friends by means of the mammon of unrighteousness; when it shall fail, they may receive you into the eternal tabernacles (everlasting habitations). He who is faithful in a little is faithful in much: he who is unrighteous in little is unrighteous also in much. If you have not been faithful in the unrighteous mammon (riches, wealth), who will commit to your trust the true riches? If you have not been faithful in what is another's, who will give you what is your own? No servant can serve two masters: either he will hate the one, & love the other; or he will hold to (favor, care for) one, & despise the other. You cannot serve God & mammon."

The Pharisees, who were money-lovers, heard these things; they scoffed at Him. He said to them, "You are they who justify yourselves in men's sight; God knows your hearts: what is exalted among men is abomination in God's Sight. The Law & the Prophets were until John: from that time God's Kingdom is preached (evangelized' broadcast), & everyone enters-violently into it (violates it, assaults it, resists it). It is easier for heaven & earth to pass away, than for one tittle (little-horn, stroke, mark; i.e., line or command (such as "divorce")) of the Law to fall (fail, vanish). Every one who puts-away (divorces) his wife, & marries another, commits adultery: he who marries one who is put-away (divorced) from a husband commits adultery."

There (We are not told here by the inspired writer that Jesus spoke this parable.) was a rich-one (Latin = *dives*), he was clothed in purple & fine linen, faring sumptuously every day: a beggar (Latin = *mendicant*) named Lazarus was laid at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich-one's table; yes, the dogs come & licked his sores. The beggar died, he was carried-away by the Angels to Abraham's bosom: the rich-one also died, & was buried. In Hades (Hell, Sheol, grave, death) he lifted up his eyes, being in torments, sees Abraham afar off, Lazarus in his bosom. He cried, "Father Abraham, have mercy on me, send Lazarus, that he may dip (baptize, immerse) the tip of his finger in water, to cool my tongue; I am in anguish in this flame." Abraham said, "Son, remember that you in your lifetime received your good things, Lazarus in like manner evil things: but now here he is comforted & you are in anguish. Besides this, between us & you there is a great gulf fixed, that they who would pass from hence to you may not be able, that none may cross over from thence to us." He replied, "Please, Father, send him to my father's house; I have 5 brothers, to testify to them, lest they also come to this place of torment." Abraham replied, "They have Moses & the Prophets; let them hear (heed, obey, listen to) them." He said, "No, Father Abraham: but if one go to them from the dead (i.e., from Hades, Hell, grave, death), they will repent." He replied, "If they hear not Moses & the Prophets, neither will they be persuaded, if one rise from the dead." (16:1-31)

He said to His Disciples, "It is impossible but that occasions of stumbling should come; woe to him, through whom they come! It were well (good, better) for him if a millstone were hanged about his neck, & he were thrown into the sea, than he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; if he repent, forgive him. If he sin against you 7 times in the day, & 7 times turn again, saying, "I repent;" you must forgive him." The Apostles said to

the Lord, "Increase our faith." The Lord said, "If you had faith as a grain of mustard seed, you would say to this sycamine tree, "Be thou rooted up, be planted in the sea;" it would obey you. Who is there of you, having a servant plowing or keeping sheep, will say to him, when he is come in from the field, "Come sit down to eat;" & will not rather say to him, "Make ready wherewith I may sup, gird yurself, serve me, till I have eaten & drunken; afterward yu shall eat & drink?" Does he thank the servant because he did the things that were commanded? So you also, after you shall have done all the things that are commanded you, say, "We are unprofitable servants; we have done what was our duty to do."

As they were on their way to Jerusalem, he was passing along the borders of Samaria & Galilee. As he entered a village, there met him 10 men who were lepers, who stood afar off: they lifted up their voices, "Jesus, Master (Epistata), have mercy on us." When He saw them, He said to them, "Go, show yourselves to the Priests." As they went, they were cleansed. One of them, when he saw that he was healed, turned back, with a loud voice glorifying God; he fell upon his face at His feet, giving Him thanks: he was a Samaritan. Jesus asked, "Were not the 10 cleansed? but where are the 9? Were there none found that returned to give glory to God, save this stranger?" He said to him, "Arise, go yur way: yur faith has made yu whole."

And asked by the Pharisees, when God's Kingdom comes, He answered, "God's Kingdom comes not with observation (i.e. sign-watching): neither shall they say, "Look, here!" or, "There!". Look, God's Kingdom is within (in, inside, with, near) you." He said to the Disciples, "The days will come, when you shall desire to see one of the days of the Son of Man, & you shall not see it. They shall say to you, "Lo, there! Lo, here!" go not away, nor follow after them: as the lightning, when it lightens (shines) out of the one part under the heaven, shines to the other part under heaven; so shall the Son of man be in His day. First He must suffer many things, be rejected of this generation. As it happened in Noah's days, so shall it be in the days of the Son of Man. They ate, drank, married, they were given in marriage, until the day that Noah entered the ark, the flood came, & destroyed them all. Likewise, in the days of Lot; they ate, drank, bought, sold, planted, they builded; in the day Lot went out from Sodom it rained fire & brimstone from heaven, & destroyed them all: so shall it be in the day that the Son of Man is revealed. In that day, he who shall be on the housetop, & his goods in the house, let him not go down to take them away: let him that is in the field likewise not return back. Remember Lot's wife. Whoever shall seek to gain his life shall lose it: whoever shall lose his life shall preserve it. I say to you, In that night there shall be two men on one bed; the one shall be taken, the other shall be left. Two women grinding together; the one shall be taken, the other shall be left. Two men in the field; the one shall be taken, the other shall be left." They responding to Him, "Where, Lord?" He said to them, "Where the body is, thither will the eagles (vultures) also be gathered together." (17:1-37)

He spoke a parable to them always to pray, & not to faint (tire, give up, weary, get frustrated); saying, "There was in a city a Judge, who feared not God, & regarded not man: there was a widow in that city; she came oft to him, saying, "Avenge me of mine adversary." He would not for a while: but afterward he said in (to, with) himself, "Though I fear not God, nor regard man; because this widow troubles me, I will avenge her, lest she wear me out by her continual coming." The Lord said, "Hear what the unrighteous Judge says. Shall not God avenge His Elect, who cry to him day & night, though He is longsuffering over them? I say to you, He will avenge them speedily. When the Son of Man comes, shall He find faith on the earth?"

He spoke this parable to certain who trusted in themselves that they were righteous, & set all others at nought (as nothing, aside): "Two men went up to the Temple to pray; one a Pharisee, the other a publican (tax-collector). The Pharisee stood & prayed with (to) himself, "God, I thank Yu, I am not as the rest of men, extortioners, unjust,

adulterers, or as this publican. I fast twice in the week; I give tithes of all that I get." The publican, standing afar off, would not lift up so much as his eyes to heaven, smote his breast, saying, "God, be merciful to a sinner." I say to you, This man went down to his house justified rather than the other: for every one who exalts himself shall be humbled; he who humbles himself shall be exalted."

They were bringing to Him their babies (children) to touch them: when the disciples saw it, they rebuked them. Jesus called them to say, "*Permit the little children to come to Me, forbid them not: to such belongs God's Kingdom.* Verily (Amen,) *I say to you, Whosoever shall not receive the kingdom of God as a little-child, he shall in not enter therein.*" A ruler asked Him, "*Good Teacher, what shall I do to inherit eternal life?*" Jesus said to him, "*Why call Me Good? none is Good, but God alone. Yu know the commandments, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor yur father & mother."* He said, "*These things have I observed from my youth up.*" When Jesus heard it, He said to him, "*One thing yu lack: sell all yu have, distribute to the poor, yu shall have treasure in heaven: come, follow Me.*" When he heard these things, he became exceeding sorrowful; he was very rich. Jesus seeing him said, "*How difficult shall they with riches enter God's Kingdom! It is easier for a camel to pass through a needle's eye, than for a rich-one to enter God's Kingdom.*" They who heard it said, "*Then who can be saved?*" He said, "*The things which are impossible with men are possible with God.*" Peter said, "*Look, we have left our own, & followed Yu.*" He said to them, "*Verily (Amen,) I say to you, There is no one who left house, wife, brothers, parents, or children, for God's Kingdom's sake, who shall not receive manifold more in this time (age), & in the world (age) to come eternal life.*"

He took the Twelve, & said to them, "*We go up to Jerusalem, all the things that are written through the Prophets shall be accomplished to the Son of Man. He shall be delivered up to the Gentiles, shall be mocked, shamefully treated, spit upon: they shall scourge & kill Him: the 3rd day he shall rise again.*" They understood none of these things; this saying was hid from them, they perceived not the things that were said.

As He drew near Jericho, a blind man sat by the way side begging: hearing a multitude passing by, he inquired what this meant. They told him Jesus of Nazareth passes by. He shouted, "*Jesus, David's Son, have mercy on me.*" They who went before rebuked him, to keep quiet: he cried out the more a great deal, "*Son of David, have mercy on me.*" Jesus stood, commanded to bring him: when he was brought, He asked him, "*What want yu that I do to yu?*" He said, "*Lord, to receive my sight.*" Jesus said to him, "*Receive yur sight; yur faith has made yu whole.*" Immediately he received his sight, followed Him, glorifying God: the people, when they saw it, gave praise to God. (18:1-43)

He entered & passed through Jericho. A man named Zacchaeus; he was a Chief Publican, he was rich; he sought to see Jesus Who He was; could not for the crowd, because he was little of stature. He ran on ahead, climbed up a sycomore tree to see Him: as He was to pass that way. When Jesus came to the place, He looked up, said to him, "*Zacchaeus, hurry down; to-day I must stay at yur house.*" He hurried down, received Him joyfully. When they saw it, they all complained, "*He is gone in to lodge with a man who is a sinner* (sinner man, sinful man)." Zacchaeus stood, & said to the Lord, "*Lord, half of my goods I give to the poor; if I have wrongfully exacted anything from any one, I restore fourfold.*" Jesus said to him, "*To-day is salvation come to this house, as he also is Abraham's son. The Son of Man* (i.e., Adam's Son) *came to seek & to save what was lost.*"

As they heard these things, He added a parable, because He was near Jerusalem, because they supposed that God's Kingdom was immediately to appear. He said, "*A Nobleman went to a far country, to receive for himself a Kingdom, and to return. He called 10 servants of his, gave them 10 pounds* (minas, talent; 16 denars, or 2 days wages or \$200 in todays wages; so 10 minas or talents would be \$2,000 each), *said to them, "Trade with it till I come (return)."* His citizens hated him, sent an ambassage after him, saying, "*We will not have this one reign over us.*" After he returned, having

received the Kingdom, he commanded these servants, to whom he had given the money, to be called to him, to know what they had gained by trading. The 1st came before him, saying, "Lord, yur pound (mina, talent) has made 10 pounds (minas, talents) more." He said to him, "Well done, good servant: yu were faithful in a little, have authority over 10 cities." The 2nd came, saying, "Yur pound (mina, talent), Lord, has made 5 pounds (minas, talents)." He said to him, "Be over 5 cities." Another (3rd) came, saying, "Lord, here is yur pound (mina, talent), which I kept laid up in a napkin: I feared, because yu are an austere man: yu take up what yu laid not down, & reap what yu did not sow." He says to him, "Out of yur own mouth will I judge yu, wicked servant. Yu knew I am an austere man, taking up what I laid not down, reaping what I did not sow; why put yu not my money in the bank, & I at my return should have required it with interest?" He said to them who stood by, "Take away from him the pound (mina, talent), give it to him who has the 10 pounds (minas, talents)." They said to him, "Lord, he has 10 pounds (mina, talent)." I say to you, to every one who has shall be given; from him who has not, what he has shall be taken away from him. These mine enemies, who refused that I should reign over them, bring hither, slay them before me." When He so spoke, He went on ahead, going up to Jerusalem.

When He drew near Bethphage & Bethany, at the Mount that is called Olivet, He sent two of the Disciples, saying, *"Go your way into the village opposite you; in which as you enter you shall find a colt tied, whereon no man ever sat: loose it, bring it. If any one ask you, "Why do ye loose it?" say, "The Lord needs it."* They went, found as He told them. As they were loosing the colt, its owners asked, *"Why loose you the colt?"* They said, *"The Lord needs it."* They brought it to Jesus: they threw their garments on the colt, set Jesus thereon. As He went, they spread their garments in the way. He was now approaching at the descent (foot, bottom) of the Mount of Olives, the whole multitude of (with) the disciples began to rejoice & praise God with a loud voice for the mighty works which they had seen; saying, *"Blessed is the King Who comes in the Lord's Name: peace in heaven, glory in the highest."* Some of the Pharisees from the multitude said to Him, *"Teacher, rebuke Yur Disciples."* He answered, *"I tell you, if these shall keep silent, the stones will cry out."* When He drew near, He saw the city & wept over it, saying, *"If yu had known in this day, what belong to (gives) peace! Now they are hid from yur eyes. The days shall come on yu, when yur enemies shall cast up a bank about yu, compass yu round, keep yu in on every side, shall dash yu to the ground, & yur children within yu; they shall not leave in yu one stone on another; because yu knew not the time of yur visitation."* He entered the temple, & cast out them who sold, saying to them, *"It is written, "My House shall be a House of Prayer: you have made it a den of robbers."* He was teaching daily in the Temple. The Chief Priests & Scribes & the principal men of the people sought to destroy Him: they could not find what they might do; the people all hung on him, listening. (19:1-48)

On one of the days, as He was teaching the people in the Temple, & preaching-the-gospel (evangelizing), there came on (at, against) Him the Chief Priests & Scribes with the Elders; they demanded, *"Tell us: By what authority Yu do these things? or who is he who gave Yu this authority?"* He answered, *"I ask you a question; & tell Me: The baptism of John, was it from heaven, or from men?"* They reasoned with themselves, *"If we say, "From heaven;" He will say, "Why did you not believe him?" if we shall say, "From men;" the people will stone us: they are persuaded that John was a Prophet."* They answered, they knew not whence it was. Jesus said to them, *"Neither tell I you by what authority I do these things."*

He spoke to the people this parable: *"A man planted a vineyard, let (leased, rented) it out to husbandmen (tenant-farmers, sharecroppers, cultivators, vineyardmen), & went to another country a long time. At the season he sent to the husbandmen a servant (1st), that they should give him of the fruit of the vineyard: the husbandmen beat him, sent him away empty. He sent another servant (2nd):*

him they beat, handled (treated) *him shamefully, sent him away empty. He sent yet a 3rd: him they wounded, & cast him forth. The Lord of the vineyard said, "What shall I do? I will send my beloved son; it may be they will reverence him." When the husbandmen saw him, they reasoned one with another, "This is the heir; let us kill him, that the inheritance may be ours." They cast him forth out of the vineyard, & killed him. What will the Lord of the vineyard do to them? He will come & destroy these husbandmen, & will give the vineyard to others."* When they heard it, they said, "God forbid (Never happen!)." *He looked on them, & said, "What then is this that is written, "The stone which the builders rejected, The same was made the head of the corner?" Every one who falls on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."*

The Scribes & Chief Priests sought to lay hands on Him in that very hour; they feared the people: for they perceived He spoke this parable against them. They watched Him, sent forth spies, who feigned to be righteous, to take hold of His speech, to deliver Him up to the rule & authority of the Governor. They asked Him, "*Teacher, we know that You say & teach rightly, & accept* (favor) *not the person of any, but of a truth teach God's Way: Is it lawful for us to give tribute to Caesar, or not?*" He perceived (seeing, knowing, suspecting) their craftiness, said to them, "*Show Me a denarius* (i.e., worth a days wage, or a \$100 silver coin or bill). *Whose image & superscription has it?*" They said, "*Caesar's.*" He replied, "*Render to Caesar what are Caesar's, to God what are God's.*" They were not able to take hold of (grasp, catch, seize) the saying before the people: they marvelled at His answer, & kept-quiet (speechless, frozen). There came to Him certain of the Sadducees, who say there is no resurrection; they asked Him, "*Teacher, Moses wrote to us, "if a man's brother die, having a wife, & he be childless, his brother should take* (marry) *the wife, to raise up seed* (children, kids) *to his brother.*" There were 7 brothers: the 1st took a wife, & died childless; the 2nd: & the 3rd took her; likewise the 7th left no children, & died. Afterward the woman also died. In the resurrection, whose wife of them shall she be? all 7 married her." (See 4th Mac. c. 13-18.) Jesus said to them, "*The sons of this world marry, & are given in marriage: they who are accounted worthy to attain to that world, & the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: they are equal to the angels; & are God's Sons* (Children), *being sons of the resurrection. That the dead are raised, even Moses showed, in the place concerning the Bush, when He calls the Lord* (YHWH) *the God of Abraham, the God of Isaac, the God of Jacob. He is not the God of the dead, but of the living: all live to Him.*" Certain of the Scribes answering, "*Teacher, You said well.*" They dared not any more ask Him any question. He said to them, "*How say they that the Christ is David's Son? David himself says in the Book of Psalms, "The Lord* (YHWH) *said to my Lord* (Adonai), *Sit at My Right Hand, Till I make Yur Enemies the Footstool of Yur Feet.*" *David calls Him Lord* (Adonai), *how is He his Son?*" In the hearing of the people He said to His Disciples, "*Beware of the Scribes, who desire to walk in long robes, and love salutations in the marketplaces, chief seats in the synagogues, chief places at feasts; who devour widows' houses, & in pretence make long prayers: these shall receive greater condemnation.*" (20:1-47)

He looked up, saw the rich men that were casting their gifts into the treasury. He saw a poor widow casting in her two mites (leptas; 300 leptas = 1 denar = \$100, 1 day wage; 30 leptas = 1 hour wage at \$10.00; 2 leptas = few minutes of labor, or few dollars). He said, "*Of a truth I say to you, "This poor widow cast in more than they all: for all these did of their superfluity* (extra, surplus, abundance) *cast in to the gifts; but she of her want (need, lack) did cast in all the living that she had."*

As some spoke of the Temple, how it was adorned with goodly (*beautiful*) stones & offerings, He said, "*As for what you look at, the days will come, in which there shall not be left here one stone on another, that shall not be thrown down.*" They asked Him, "*Teacher, when shall these things be? what shall be the sign when these things are about to happen?*" He said, "*Take heed that you be not*

led astray: many shall come in My Name, saying, "I am He;" &, "The time is near (at hand, now)": go not after them. When you hear of wars & tumults, be not terrified: for these things must needs happen first; but the end is not immediately."

Then said He to them, "Nation shall rise against Nation, Kingdom against Kingdom; there shall be great earthquakes; in various places famines & pestilences; there shall be terrors & great signs from heaven. Before all these things, they shall lay their hands on you, shall persecute you, delivering you up to the synagogues & prisons, bringing you before Kings & Governors for My Name's sake. It shall turn out to you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how to answer: I will give you a mouth & wisdom, which all your adversaries shall not be able to resist or to gainsay (oppose). You shall be delivered up by parents, brothers, relatives, & friends; some of you shall they put to death. You (Christians) shall be hated of all men for My Name's sake. Not a hair of your head shall perish. In your patience you shall win (gain, possess) your souls."

"When you see Jerusalem compassed (besieged) with armies, then know that her desolation is near (soon, at hand). Then let them in Judaea flee to the mountains; let them in her depart out; let not them in the country enter therein. These are days of vengeance, that what is written may be fulfilled. Woe to them with child & to them who nurse in those days! There shall be great distress on the land (earth), wrath to this (Jewish) people. They (Jews) shall fall by the edge of the sword, & shall be led captive into all the nations (Gentiles): Jerusalem shall be trodden down of the Gentiles, til the Times of the Gentiles be fulfilled. There shall be signs in sun, moon, & stars; on the earth distress of nations, in perplexity for the roaring of the sea the billows (waves) (i.e. as in typhoons, hurricanes, monsoons, tornadoes, tropical storms, etc.); men fainting for fear, and for expectation of the things which are coming on the world (oikoumenē, economy, house-management, world-management, dispensation): for the powers (forces) of the heavens shall be shaken. Then shall they see the Son of Man (Adam's Son) coming in a cloud with power & great glory. When these things happen, look up, lift up your heads; because your redemption draws-near (approaches)."

He spoke to them a parable: *"Behold the fig tree, & all the trees: when they shoot forth, you see it & know of your own selves that the summer is now nigh. So you also, when you see these things happen, know that God's Kingdom is near. Verily (Amen,) I say to you, This generation (i.e., the summer generation in the parable) shall not pass-away, till all things be accomplished. Heaven & earth shall pass-away: but My Words shall not pass-away. Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting (excess, obsessions, addictions), drunkenness (intoxication, insobriety, inebriated), & cares of this life, & that day come on you suddenly as a snare: so shall it come on them who dwell on the face of the earth. Watch at every season, making supplication, that you may prevail to escape these things that shall happen, & to stand before the Son of Man."* Every day He was teaching in the Temple; every night He went out, lodged in the Mount that is called Olivet. The people came early in the morning to Him in the Temple, to hear Him. (21:1-38)

The Feast of Unleavened Bread drew near, which is called the Passover (Pesach, Easter). The Chief Priests & Scribes, who feared the people, sought how they might put Him to death. Satan entered Judas who was called Iscariot, numbered with the Twelve. He went away, communed (dealt, bargained) with the Chief Priests & Captains (Temple-Captains), how he might deliver Him to them. They were glad, covenanted (agreed, promised) to give him money. He consented, sought opportunity to deliver Him to them in the absence of the multitude. The day of Unleavened Bread came, on which the Passover (i.e., the Lamb) must be sacrificed. He sent Peter & John, *"Go, prepare for us the Passover* (i.e., dinner, supper), *to eat.*" They said to Him, *"Where will you we prepare?"* He said to them, *"When you enter the city, there shall meet you a man bearing a pitcher of water; follow him to the house where he goes. You shall say to the Master of the House* (House-master, -ruler,

-despot , overlord), "The Teacher says to you, "Where is the guestchamber, where I shall eat the Passover with My Disciples?" He will show you a large upper room furnished: there prepare." They went, found as He said to them: they prepared the Passover.

When the hour was come, He sat-down (reclined, laid-down), the Apostles with Him. He said to them, "I desired to eat this Passover with you before I suffer: I say to you, I shall not eat it, till it be fulfilled in God's Kingdom." He received a cup, when He gave thanks, He said, "Take this, divide (share) it among yourselves: I say to you, I shall no longer drink from the fruit of the vine, till God's Kingdom come." He took bread, gave thanks, broke it, gave to them, saying, "This is My Body which is given for you: this do in remembrance of Me." The cup in like manner after supper, saying, "This cup is the New Covenant (Testament) in My Blood, which is poured out for you. Behold, the hand of him who betrays Me is with Me at the table. The Son of Man (Adam's Son) indeed goes, as determined: woe to that man by whom He is betrayed!"

They questioned among themselves, who should do this thing. There arose also a contention among them, which of them was accounted greatest. He said to them, "The Kings of the Gentiles have lordship (rule, dominion) over them; they who have authority over them are called Benefactors (Overlords, Patrons). Not you: he who is the greater, let him become as the younger; he that is chief (leader, top), as he who served. Who is greater, he who sits to eat, or he who serves? is not he who sits at table? I am among you as He Who serves. You have continued with Me in My temptations (trials); I appoint (dispense, designate) to you a Kingdom, as My Father appointed to Me, to eat & drink at My Table in My Kingdom; you shall sit on thrones judging the Twelve Tribes of Israel. Simon, Simon, Satan asked to have you, to sift you as wheat: I made supplication for you, that your faith fail not; when you have turned again (converted, returned), establish (strengthen) your brothers." He said, "Lord, with you I am ready to go both to prison & to death." He said, "I tell you, Peter, the rooster shall not crow this day, till you thrice deny you know Me." He said to them, "When I sent you forth without purse, wallet, & shoes, lacked ye anything?" They said, "Nothing." He said to them, "He who has a purse (bag, wallet), take it, likewise a wallet; he who has none, let him sell his cloak, to buy a sword. I say to you, what is written must be fulfilled in Me, "He was reckoned with transgressors:" for what concerns (relates to) Me has fulfilment." They said, "Lord, here are two swords." He said to them, "It is enough."

He came out, & went, as His custom was, to the Mount of Olives; the Disciples also followed Him. When He was at the place, He said to them, "Pray you enter not into temptation (trials, tribulation)." He was parted from them about a stone's throw; He kneeled down & prayed, "Father, if you are willing, remove this cup from Me: nevertheless not My will, but yours, be done." There appeared to Him an Angel from heaven, strengthening Him. Being in an agony He prayed more earnestly (intensely, desperately); His sweat was as great drops of blood falling down upon the ground. When He rose up from His prayer, He came to the Disciples, found them sleeping for sorrow, & said to them, "Why sleep you? rise & pray to not enter into temptation." While He spoke, a crowd (mob), with one of the Twelve called Judas, went before them; he drew near to Jesus to kiss Him. Jesus said to him, "Judas, betray you the Son of Man with a kiss?" When they who were with Him saw what would follow, they said, "Lord, shall we strike with the sword?" One of them struck the servant of the High Priest, & struck off his right ear. Jesus responded, "Permit them. He touched his ear, and healed him. Jesus said to the Chief Priests, Captains of the Temple, & Elders, who were come against Him, "Are you come out, as against a robber, with swords & staves (clubs, rods)? When I was daily with you in the Temple, you stretched not forth your hands against Me: this is your hour, & the power of darkness." They seized (arrested) Him, led Him away, brought Him to the High Priest's house. But Peter followed afar off.

When they kindled a fire inside the court, sat down together, Peter sat among them. A maid seeing him as he sat in the light of the fire, looking steadfastly on him, said, "This One was with Him."

He denied, (1st) "*Woman, I know Him not.*" After a little while another saw him, "*Yu also are one of them.*" Peter said, (2nd) "*Man, I am not.*" after the space of about one hour another confidently affirmed, "*Of a truth this man also was with Him; for he is a Galilean.*" Peter said, (3rd) "*Man, I know not what you say.*" Immediately, while he spoke, the rooster crew. The Lord turned, looked on Peter. Peter remembered the Lord's Word, how He said to him, "*Before the rooster crow this day you shall deny Me thrice.*" He went out, wept bitterly. The men that held Jesus mocked Him, beat Him. They blindfolded Him, saying, "*Prophecy: who is he that struck You?*" Many other things spoke they against Him, reviling Him. As soon as it was day (sunrise), the assembly of the Elders of the people was gathered together, with Chief Priests & Scribes; & they led Him away to their Council (*Sanhedrin*), saying, "*If You are the Christ, tell us.*" He said to them, "*If I tell you, you will not believe: if I ask you, you will not answer. From henceforth shall the Son of Man be seated at the Right Hand of God's Power.*" They all said, "*Are You the Son of God?*" He said to them, "*You say that I am.*" They said, "*What further need have we of witness? we have heard from His Mouth.*"

The whole company of them rose up, brought Him before Pilate (The time is after sunrise before noon.). They accused Him, "*We found This-one perverting our nation, forbidding to give tribute to Caesar, saying He is Christ a King* (King Christ, Messiah King)." Pilate asked Him, "Are You the King of the Jews?" He answered, "*Yu say*". Pilate said to the Chief Priests and the multitudes, "*I find no fault in this Man.*" They were the more urgent (demanding), saying, "*He stirs up the people, teaching throughout all Judaea, beginning from Galilee to this place.*" When Pilate heard it, he asked whether the Man were a Galilean. When he knew He was of Herod's jurisdiction, he sent Him to Herod, who was at Jerusalem in these days.

When Herod saw Jesus, he was exceeding glad: he was of a long time desirous to see Him, he had heard concerning Him; he hoped to see some miracle done by Him. He questioned Him with many words; He answered Him nothing. The Chief Priests & Scribes stood, vehemently accusing Him. Herod with his soldiers set him at nought, mocked Him, dressing Him in gorgeous (*royal*) apparel sent Him back to Pilate. Herod & Pilate became friends with each other that day: before they were at enmity between themselves.

Pilate called-together (summoned) the Chief Priests & Rulers & people, said to them, "*You brought to me this Man, as One Who perverts the people: I examined Him before you, found no fault in this Man touching those things whereof you accuse Him: nor even Herod: he sent Him back to us; look, nothing worthy of death was done by Him. I will therefore chastise (whip, scourge) Him, & release Him.*" He must needs release to them at the feast one prisoner. They cried out together, "*Away with This-one, release to us Barabbas*" (Bar-Abbas; Aram., Father's-Son): one who for a insurrection made in the city, & murder, was cast into prison. Pilate spoke to them again, desiring to release Jesus; they shouted, "*Crucify, crucify Him.*" He said to them the 3rd time, "*Why, what evil has This-one done? I have found no cause of death in Him: I will therefore chastise & release Him.*" They were urgent (insistent) with loud voices, asking that he might be crucified. Their voices prevailed. Pilate gave sentence, what they asked for should be done. He released him who for insurrection & murder had been cast into prison, whom they demanded; Jesus he delivered up to their will.

When they led Him away, they laid hold on Simon of Cyrene, coming from the country, & laid on him the cross, to carry it after Jesus. There followed Him a great multitude of the people, women who bewailed & lamented Him. Jesus turning to them said, "*Daughters of Jerusalem, weep not for Me, weep for yourselves, & your children. behold, the days are coming, in which they shall say, "Blessed are the barren, the wombs that never bare, the breasts that never nursed." Then shall they say to the mountains, "Fall on us;" to the hills, "Cover us."* For if they do these things with the green

tree, what shall be done with the dry?" There were also two others, malefactors (*criminals*), led with Him to be put to death.

When they came to the place called the Skull, they crucified Him, the malefactors, one on the right hand, the other on the left. Jesus said, "**Father, forgive them; they know not what they do.**" Parting His garments among them, they cast lots. The people stood watching. The Rulers also scoffed at Him, "**He saved others; let Him save Himself, if this is God's Christ** (Messiah, Anointed), **His Chosen.**" The soldiers also mocked Him, coming offering Him vinegar (sour-wine), saying, "**If Yu are the King of the Jews, save yourself.**" There was also a superscription over Him, "**THE KING OF THE JEWS**". One of the malefactors that were hanged railed on Him, "**Are not Yu the Christ? save yourself & us.**" The other answered, rebuking him, "**Do you not fear God, seeing you are in the same condemnation? We indeed justly; we receive the due reward of our deeds: but this One has done nothing amiss** (wrong)." He said, "**Jesus, remember me when Yu come in Yur Kingdom.**" He said to him, "**Verily (Amen,) I say to you, To-day shall you be with Me in Paradise** (i.e., Abraham's Bosom, heaven.)." It was now about the 6th hour (noon), darkness came over the whole land (earth) until the 9th hour (3 P.M., afternoon), the sun's light failing: the veil of the Temple was torn in the middle. Jesus, crying with a loud voice, "**Father, into Yur Hands I commend** (commit) **My Spirit:**" having said this, He expired. When the centurion saw what was done, he glorified God, saying, "**Certainly This-one was a righteous.**"

The multitudes that came together to this sight, when they saw the things that were done, returned smiting their breasts. His acquaintance, & the women that followed with Him from Galilee, stood afar off, watching. A man named Joseph, who was a councillor, a good & righteous man (he had not consented to their counsel & deed), from Arimathaea, a city of the Jews, who was looking for God's Kingdom: this-one went to Pilate, asked for Jesus' Body. He took it down, wrapped it in a linen cloth, laid Him in a tomb that was hewn in stone, where never one had yet lain. It was the day of the Preparation, (i.e., the 6th day or Friday before sunset) the Sabbath drew on (i.e., after sunset Friday evening). The women, who had come with Him out of Galilee, followed after, saw the tomb, and how His Body was laid. They returned, prepared spices & ointments. On the Sabbath (i.e., Friday sunset to Saturday sunset) they rested according to the commandment. (23:1-56)

On the 1st day of the week (i.e., Sunday from Saturday sunset to Sunday sunset), at early dawn (about sunrise Sunday morning), they came to the tomb, bringing the spices which they had prepared (i.e., on Friday evening before the Sabbath started). They found the stone rolled away from the tomb. They entered, found not the Body of the Lord Jesus (only time in Luke, see Mark 16). While they were perplexed, two Men stood by them in dazzling apparel (bright clothes): as they were afraid & bowed down their faces to the ground (earth, land), they said to them, "**Why seek you the living among the dead? He is not here, but is risen: remember how He spoke to you when He was still in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, & be crucified, & the 3rd day rise again.**" They remembered His Words, returned from the tomb, told (reported, related) all these things to the Eleven, & to the rest. They were Mary Magdalene, Joanna, Mary James' mother: the other women with them, told these things to the Apostles. These words appeared as idle talk; they disbelieved them (believed them not). Peter arose, ran to the tomb; stooping & looking in, he sees the linen cloths by themselves; he went home, wondering at what happened.

Two of them were going that very day to a village named Emmaus, which was 60 furlongs (stadia, 1 stadia = 1/8th mile, 60 stadias = about 7 miles; compare Bethany to Jerusalem was 2 miles, & Jerusalem to Jericho some 15 miles) from Jerusalem. They communed (conversed, fellowshiped, shared) with each other of what happened. While they communed & questioned together, Jesus drew near, & went with them. Their eyes were kept to not know Him. He said to them, "**What communications** (conversations) **have you with with another, as you walk?**" They stood still, looking sad. One of them,

named Cleopas, answering, "Do Yu alone sojourn in Jerusalem & not know what happened there in these days?" He said to them, "What things?" They said to Him, "The things concerning Jesus the Nazarene, Who was a Prophet mighty in deed & word before God & the people: how the Chief Priests & our Rulers delivered him up to be condemned to death, & crucified Him. We hoped He should redeem Israel. Yes & besides, it is now the 3rd day (i.e., Friday, Saturday, Sunday) since these things happened. Moreover certain women of our company amazed us, having been early at the tomb; when they found not His Body, they came, saying, they had also seen a vision of Angels, who said He was alive. Certain of them that were with us went to the tomb, found it as the women said: Him they saw not." He said to them, "Foolish, & slow of heart to believe in all that the Prophets have spoken! Needed it not the Christ to suffer these things, to enter into His Glory?" Beginning from Moses & from all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself. They drew near to the village, whither they were going: He made as though He would go further. They constrained Him, "Stay with us; for it is toward evening, the day is now far spent (i.e., between 3 p.m. - 6 p.m. Sunday)." He stayed with them. When He sat down with them to eat, He took the bread & blessed; breaking it He gave to them. Their eyes were opened, they knew Him; He vanished out of their sight. they said one to another, "Was not our heart burning within us, while He spoke to us on the way, while He opened to us the Scriptures?"

They rose up that hour (about the 11th or 12th hour of the day, before sunset of the 1st day or Sunday), returned to Jerusalem (about 2 hours walk), found the Eleven gathered together, & them that were with them, saying, "The Lord is risen, & appeared to Simon." They rehearsed the things that happened on the way, how He was known by them in the breaking of the bread. As they spoke these things, He stood among them, says to them, "Peace be to you." They were terrified & frightened, supposed they saw a Spirit. He said to them, "Why are you troubled? why do questionings arise in your heart? Look, My Hands & My Feet, it is I Myself: handle (feel) Me, & see; a spirit has not flesh & bones, as you see Me having." When He said this, He showed them His Hands & His Feet. While they still disbelieved for joy, & wondered, He asked, "Have you here anything to eat?" They gave Him a piece of a broiled fish. He took it, ate before them. He said, "These are My Words which I spoke to you, while I was with you, that all things must needs be fulfilled, which are written in the Law of Moses (Torah), & the Prophets (Nebhi'im), & the Psalms (Tehillim, Writings, Ketubhim), concerning Me." Then opened He their mind, to understand the Scriptures; He said to them, "Thus it is written, the Christ (Messiah, Anointed) should suffer, & rise again from the dead the 3rd day; that repentance & remission (forgiveness) of sins should be preached in His Name to all the nations (Gentiles), beginning from Jerusalem. You are witnesses of these things. Behold, I send forth the Promise (Announcement, Declaration, Epangelia) of My Father on you: but tarry (wait) in the city, till you are clothed (endowed) with power from on high". He led them out to over-against (facing, opposite) Bethany: He lifted up His Hands, blessed them. While He blessed them, He parted from them, carried up into heaven. They worshipped Him, returned to Jerusalem with great joy: were continually in the Temple, blessing God. (24:1-53) (Luke continues his Account in the Acts of the Apostles. This concludes the 3 Synoptic Gospels.)

Book of the Gospel of John: Chapters 1-21.

In the beginning was the Word, the Word was with God, the Word was God. The Same was in the beginning with God. All things were made through Him; without Him was not anything made that was made. In Him was Life; the Life was the Light of men. The Light shines in the darkness; the darkness apprehended (comprehended, grasped, repress, limit, delimit, hold-down, etc.) not. (See Genesis 1.) There came a man, sent from God, whose name was John. The same came for witness (*testimony*), to witness (*testify*) of the Light, that all might believe through Him. He was not the Light, but came to witness of the Light. The True Light was, Which lights (*lightens, enlightens*) every man, coming into the world (*Which coming into the world, lightens every man*). He was in the world, the world was made through Him, the world knew Him not. He came to His own, His own received Him not (*rejected Him*). As many as received Him, to them gave He the right (*power, authority*) to become God's children (*sons*), to them who believe on (*in*) His Name: who were born, not of blood, nor of the will of the flesh (*carnal will*), nor of the will of man (*man's will, human desire*), but of God.

The Word became Flesh, dwelt (*tabernacled, lived*) among us (we beheld (*observed*) His Glory, Glory as of the Only-begotten (Only-born, Monogenes, Only-kind) from the Father), full of Grace & Truth. John witnessed of Him, & cries, "*This was He of Whom I said, He Who comes after me is become before me: He was before me.*" From His Fulness (*Pleroma, Plentitude*) we received, grace for (over, against, on) grace. The Law was given through Moses; Grace & Truth came through Jesus Christ. No man has seen God at any time; the Only-begotten Son, Who is in the Bosom of the Father, He declared Him. (1:1-18) (Introduction with great significance & doctrines.)

This is the witness (*testimony*) of John, when the Jews sent to him from Jerusalem Priests & Levites to ask him, "*Who are you?*" He confessed, denied not; "*I am not the Christ.*" They asked him, "*What then? Are you Elijah?*" He says, "*I am not.*" "*Are you the Prophet?*" He answered, "*No.*" They said, "*Who are you? we may answer to them who sent us. What say you of yourself?*" "*I am the Voice of one crying in the wilderness, Make straight the Lord's Way,*" as said the Prophet Isaiah." They had been sent from the Pharisees. They asked him, "*Why baptize you, if you are not the Christ, neither Elijah, neither the Prophet?*" John answered, "*I baptize in (with, by) water: among you stands One Whom you know not, Who comes after me, the latchet (strap, buckle) of whose sandal I am not worthy to unloose.*" These things were done in Bethany beyond the Jordan (BethAny TransJordan, some 33 km or 19 mi east of Jerusalem, east of the Jordan River, few miles north of Dead Sea at the Jordan River), where John was baptizing. Next-day (1st) (*In the morning*) he sees Jesus coming to him, & says, "*Behold, God's Lamb, That takes-away the sin of the world! This is He of Whom I said, "After me comes a Man Who is before me: He was before me. I knew Him not; but He should be made manifest to Israel, came I baptizing in water.*" John testified, "I saw the Spirit descending as a Dove out of heaven; It rested on Him. I knew Him not: He Who sent me to baptize in water, said to me, "*Whomever you see the Spirit descending, & abiding on Him, the Same is He Who baptizes in the Holy Spirit.*" *I have seen, & testified this is God's Son.*

Again, next-day (2nd) (*next morning*), John was standing, with two of his disciples; he looked at (watched) Jesus as He walked, & says, "*Behold, God's Lamb!*" Two disciples heard him speak, they followed Jesus. Jesus turned to them, saying, "*What seek you?*" They said to Him, "*Rabbi* (which is interpreted, *Teacher*), *where abide You?*" He says, "*Come, see.*" They came & saw where He stayed; they stayed with Him that day: it was about the 10th hour (few hours before sunset). One of the two who heard John speak, & followed Him, was Andrew, Simon Peter's brother. He finds first his own brother Simon, says to him, "*We found the Messiah* (which is, being interpreted, *Christ (Anointed)*)."
He brought him to Jesus. Jesus looked on him, & said, "*Yu are Simon John's son: you shall be called Cephas* (which is by interpretation, *Peter* (*Petros, Petra, Rock*)))." In the morn (3rd) He was minded to

go forth to Galilee, He finds Philip: Jesus says to him, "**Follow Me.**" Philip was from Bethsaida (BethSaida, about 1/2 mile north of the Sea of Galilee, about 1/2 mile east of the Jordan River, some 80 miles from Jerusalem), **of the city of Andrew & Peter.** Philip finds Nathanael, says to him, "**We found Him, of Whom Moses in the Law, & the Prophets wrote, Jesus of Nazareth, Joseph's Son.**" Nathanael said to him, "**Can any good thing come out of Nazareth?**" Philip says to him, "**Come & see.**" Jesus saw Nathaniel coming to Him, says of him, "**Behold, an Israelite indeed, in whom is no guile!**" Nathanael says to him, "**When know Yu me?**" Jesus answered, "**Before Philip called you, when you were under the fig tree, I saw you.**" Nathaniel replied, "**Rabbi, You are God's Son; You are Israel's King.**" Jesus responded, "**Because I said to you, I saw you underneath the fig tree, you believe? You shall see greater things than these.**" He says to him, "**Verily, verily, (Amen, amen,) I say to you, You shall see the heaven opened, God's Angels ascending & descending on the Son of Man** (Adam's Son). (1:1-51) (The Disciples or Apostles here are: 1. Andrew. 2. Simon Peter. 3. Philip. 4. Nathanael (Bartholomew). 5.Unnamed John's disciple.)

The 3rd day there was a marriage in Cana of Galilee; the mother of Jesus was there: Jesus also was invited, with His Disciples, to the marriage. When the wine failed, the mother of Jesus says to Him, "**They have no wine.**" Jesus says to her, "**Woman, what have I to do with you** (what to Me & to you)? **Mine hour is not come.**" His Mother says to the servants, "**Whatever He says to you, do it.**" There were 6 waterpots of stone set there after the Jews' manner of purifying, containing 2 or 3 firkins (measures, Heb. bath, about 9 gallons; all 6 pots together would fill up a common bathtub of some 60 gallons) apiece. Jesus says to them, "**Fill the waterpots with water.**" And they filled them up to the brim. He says to them, "**Draw out now, carry to the ruler** (master, manager, architriklinos) **of the feast.**" They took it. When the ruler of the feast tasted the water become wine, knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calls the bridegroom, says to him, "**Every man sets out first the good wine; when they have drunk freely, then what is worse: you kept the good wine till now.**" This beginning of His signs (*miracles*) did Jesus in Cana of Galilee, manifested His glory; His Disciples believed in Him.

After this He went down to Capernaum (some 15 miles north-east of Cana, west of Jordan River), He, His Mother, Brothers, & Disciples; there they stayed few days. The Jews' Passover was near, Jesus went up to Jerusalem. He found in the Temple those that sold oxen, sheep, doves, & the money-changers of sitting: He made a scourge of cords, drove all out of the Temple, both the sheep & oxen; He poured out the changers' money, overthrew their tables; to them that sold the doves He said, "**Take these things hence; make not My Father's House a House of Merchandise.**" His Disciples remembered that it was written, "**Zeal for Your house shall eat Me up** (consume Me)." The Jews said to Him, "**What sign show You to us, seeing You do these things?**" Jesus answered them, "**Destroy this Temple, in 3 days I will raise it up.**" The Jews said, "**46 years was this Temple in building** (40 yrs under Herod I, the Great, 6 yrs under his son, Herod Archelaus), **will You raise it up** (rebuild) **in 3 days?**" He spoke of the Temple of His Body. After He was resurrected, His Disciples remembered He spoke this; they believed the Scripture, & the Word Jesus said.

When He was in Jerusalem at the Passover, during the Feast, many believed on His Name, beholding His signs which He did. Jesus did not trust (entrust) Himself to them, for he knew all men, He needed not any one should bear witness concerning man; He knew (fully-knew, recognize) what was in man. (2:1-25)

There was a man of the Pharisees, named Nicodemus, a Ruler (i.e., Archon, Rabbi, Doctor) **of the Jews:** he came to Him by night, "**Rabbi, we know You are a Teacher come from God; no one can do these signs** (*miracles*) **You do, except God be with Him.**" Jesus answered, "**Verily, verily, (Amen, amen,) I say to you, Except one be born anew** (again, re-born), **he cannot see God's Kingdom.**"

Nicodemus replied, "How can a man be born when he is old? can he enter a 2nd time into his mother's womb to be born?" Jesus answered, "Verily, verily, (Amen, amen,) I say to you, Except one be born of water & spirit (Spirit, no def. art. in Grk, i.e., spiritual, as water, John's Baptism is natural.), he cannot enter God's Kingdom! What is born of the flesh is flesh (i.e., natural, man, human, as is water); What is born of the Spirit (i.e., the Holy Spirit, God, Jesus' Baptism) is spirit (i.e., spiritual, as opposed to natural). Wonder not I said, You must be born anew (again, re-born). The wind (pneuma, spirit) blows where it will, you hear its voice (sound), but know not whence & whither: so is every one born of the Spirit (i.e., spiritual rebirth)." Nicodemus replied, "How so?" Jesus asked, "Are you Israel's Teacher, & not understand (know)? Verily, verily, (Amen, amen,) I say to you, We speak what we know, & testify of what we have seen; & ye receive not (reject, refuse) our witness. (we & our, refers to John's & Jesus' testimony & teaching, the witness by words & deeds). If I told you earthly-things (earthly, natural) & you believe not, how shall you believe if I tell you heavenly-things (heavenly, spiritual)?" [This concludes the dialogue between Nic & Jesus. What follows is the inspired words of the Apostle John, author or writer of this Gospel.]

No one ascended to heaven, but He Who descended from heaven, the Son of Man (Adam's Son), Who is in heaven. As Moses lifted up the serpent in the wilderness (Numbers 21), even so must the Son of man be lifted up; that whoever believes may in Him have Eternal Life. God so loved the world, He gave His Only-begotten (-born, -birthed, -fathered) Son, that whoever believes on Him to not perish, but have Eternal Life. God sent not the Son to the world to judge the world; but the world to be saved through Him. He who believes in Him is not judged: he who believes not is judged already, because he has not believed on the Name of the Only-begotten Son of God (Only-begotten, God's Son). This is the judgment, the Light is come to the world, men loved the darkness rather than the light; their works were evil. Every one who does evil hates the Light, comes not to the Light, lest his works be reproved (exposed, manifested). He who does the truth comes to the Light, that his works be manifested, that they have been wrought in God.

After these-things came Jesus with His Disciples to the Land of Judea; there He stayed & baptized. John was baptizing in Enon near to Salim, because there was much water there: they came, & were baptized. (Aenon & Salim are unknown; popularly it is east of the Jordan River, between Sea of Galilee & Dead (Salt) Sea, with several smaller wadis, rivers & brooks branching out & flowing into it with plenty water, as the Yarmuk, Jabbok, etc.) John was not yet cast into prison. There arose a questioning on the part of John's disciples with a Jew about purifying (purification, cleansing, washing). They came to John, said to him, "Rabbi, He Who was with you beyond the Jordan, to whom you witnessed, the Same baptizes, all go to Him." John replied, "A man can receive nothing, except it was given from heaven. Yourselves bear witness, that I said, I am not the Christ, but, I am sent before Him. He who has the bride (bride-woman, numphe) is the bridegroom (bride-man, groom, numpheos): but the friend of the bridegroom, who stands & hears him, rejoiceth greatly because of the bridegroom's voice: this fulfilled my joy full. He must increase, but I must decrease." (Here ends the words & witness of John the Baptist. The words & witness which follow is of the Apostle John.)

He Who comes from Above (i.e., Heavenly) is above all: he who is of the earth is of earth (i.e., earthly, natural), of the earth he speaks: He Who comes from heaven is above all. What He has seen & heard, of that He testifies; no one receives His witness. He who received His testimony set his seal to this, God is true. He Whom God sent speaks God's Words (Sayings): He gives not the Spirit by (out of, of, from, with) measure. The Father loves the Son, gave all things into (in, to) His Hand. He Who believes in (on, into) the Son has Eternal Life; he who obeys not (disbelieves, rejects, refuses, denies) the Son shall not see life, but God's Wrath abides on him." (3:1-36)

When the Lord knew the Pharisees heard: Jesus was making & baptizing more disciples than John, (Jesus Himself baptized not, rather His Disciples), He left Judea, & returned to Galilee to

Jerusalem or the Dead Sea is about 100 miles plus or minus.). **He must pass through Samaria.** He comes to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: (Sychar's exact location is unknown; if at Shechem, "Shechem's position is indicated in the Hebrew Bible: it lay north of Bethel & Shiloh, on the high road going from Jerusalem to the northern districts (Judges 21), at a short distance from Michmethath (Joshua 17) and of Dothain (Genesis 37); it was in the hill-country of Ephraim (Joshua 20 & 21; 1st Kings 12; 1st Chronicles 6 & 7), immediately below Mount Gerizim (Judges 9). These indications are substantiated by Josephus, who says that the city lay between Mount Ebal & Mount Gerizim, & by the Madaba Mosaic map, which places Sychem, also called Sikima, between the "Tour Gobel" (Ebal) & the "Tour Garizin" (Garizim). The site of Shechem in patristic sources is almost invariably identified with, or located close to, the town of Flavia Neapolis (Nablus) west bank of the Jordan River.) **Jacob's well was there.** Jesus, wearied from His journey (some 50 miles so far), sat by the well. It was about the 6th hour (noon, mid-day; not night-time which is counted in watches of 3 hours).

A Samaritan woman comes to draw water: Jesus says to her, "*Give Me to drink.*" His Disciples went to the city to buy food. The Samaritan woman replied, "*How is it Yu, a Jew, ask drink from me, a Samaritan woman?*" (Jews have no dealings with Samaritans.) Jesus replied, "*If you knew God's gift, Who it is Who says to you, "Give Me to drink; you would ask of Him, He would give you Living Water."*" The woman says, "*Sir (Lord), You have nothing to draw with, the well is deep: whence have You Living Water? Are You greater than our Father Jacob, who gave us the well, & drank thereof himself, his sons, & cattle?*" Jesus answered her, "*Every one who drinks of this water shall thirst again: whoever drinks of the Water I shall give him shall not ever thirst; the Water I give him shall become in him a well of water springing up to (in, into, unto, for) Eternal (Everlasting) Life.*" The woman says to Him, "*Lord* (Sir, Mr.), *give me this water, that I thirst not, neither come all the way hither to draw.*" Jesus says to her, "*Go, call (get, bring) your husband hither.*" The woman answered, "*I have no husband.*" Jesus replied, "*Yu said well, "I have no husband: you had 5 husbands; whom you now have is not your husband: you said true.*" The woman responds, "*Lord, (Sir), I perceive you are a Prophet. Our fathers (i.e., Samaritans) worshipped in this mountain; you (i.e., Jews) say, that in Jerusalem is the place where to worship.*" Jesus says to her, "*Woman, believe Me, the hour comes, when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship What you know not: we worship What we know; Salvation is from the Jews. The hour now comes, the true worshippers shall worship the Father in Spirit & Truth: such the Father seek to be His Worshippers. God is Spirit: to worship Him must worship in Spirit & Truth.*" The woman says, "*I know Messiah comes (Who is called Christ): when He is come, He will declare to us all things.*" Jesus says, "*I Who speak to you am He.*"

On (at, upon) this came His Disciples; they marvelled He was speaking with a woman; no one said, "What seek Yu? or, Why speak with her?" The woman left her waterpot, returned to the city, says to the people, "Come, see a Man, Who told me what I ever did: can this be the Christ? They went out of the city, coming to Him. In the mean while the Disciples implored, "*Rabbi, eat.*" He replied, "*I have meat (food, meal) to eat that you know not.*" The Disciples said one to another, "*Has any one brought Him anything to eat?*" Jesus says to them, "*My meat (food, meal) is to do the will of him that sent Me, to accomplish His work. Say not you, "Still 4-months till harvest?" I say to you, Lift up your eyes, look on the fields, they are white already to harvest. He who reaps receives wages, to gather fruit to life eternal; that he who sows & he who reaps may rejoice together. Herein is the saying true, "One sows, another reaps." I sent you to reap what ye have not labored: others labored, you entered into their labor.*" From that city many of the Samaritans believed on Him because of the word of the woman, who testified, "*He told me all things I ever did.*" When the Samaritans came to Him, they begged him to stay with them: He stayed there 2 days. Many more believed because of His word; they said to the woman, "*We believe, not because of your speaking: we heard for ourselves, & know This is indeed the Saviour of the world.*"

After two days He went to Galilee. Jesus Himself testified, that a Prophet has no honor in his own country. When He came to Galilee, the Galileans received Him, having seen all things He did in Jerusalem at the Feast: they also went to the Feast. He came again to Cana of Galilee, where He made the water wine. A Nobleman there, whose son was sick at Capernaum (about 16 miles away, about a days walk). When he heard that Jesus was come out of Judaea into Galilee, he went to Him, & besought (urged) Him to come down, to heal his son; he was dying. Jesus said to him, "**Except you see signs & wonders, you will by no means believe.**" The Nobleman says to Him, "**Lord, (Sir), come down before my child die.**" Jesus says to him, "**Go yur way; yur son lives.**" The man believed the word Jesus spoke to him, & went his way. As he was going down, his servants met him, saying, his son lived. He inquired the hour he began to amend. They said, "**Yesterday at the 7th hour** (just pass noon or 1 p.m.) **the fever left him.**" The father knew that it was at that hour in which Jesus said to him, "**Yur son lives:**" himself believed with his whole house (*household, family*). This is again the 2nd sign that Jesus did, coming from Judaea to Galilee. (4:1-54)

After these things there was a Feast of the Jews; Jesus went up to Jerusalem. There is in Jerusalem by the Sheep Gate a Pool, which is called in Hebrew Bethesda, having 5 porches. In these lay a multitude of them who were sick, blind, halt, withered; a man was there, who had been 38 years in his infirmity. Jesus saw him lying, knew he had been a long time in that case (*condition*), He says to him, "**Yu want** (desire, wish, are willing) **to be made whole?**" The sick man answered Him, "**Lord (Sir), I have no man, when the water is troubled** (stirred), **to put me in the Pool: while I am coming, another steps down before me.**" Jesus says to him, "**Arise, take up yur bed, walk.**" Straightway the man was made whole, took up his bed & walked. It was the Sabbath day. The Jews said to the cured, "**It is the Sabbath, it is not lawful for yu to carry yur bed** (mat, roll). He answered them, He Who made me whole, said to me, "**Take up yur bed, walk.**" They asked him, "**Who is the Man Who said to yu, "Carry yur bed, walk?"**" The healed knew not Who it was; Jesus conveyed Himself away, a multitude being in the place. Afterward Jesus finds him in the Temple, said to him, "**Yu are healed: sin no more, lest a worse thing befall yu.**" The man went away, told the Jews it was Jesus Who healed him. This cause the Jews persecuted Jesus, because He did these things on the Sabbath.

[Jesus] (He) responded, "**My Father works til now, & I work.**" The Jews sought the more to kill Him, He not only broke the Sabbath, but also called God His own Father, making Himself equal with God. Jesus answered, "**Verily, verily** (Amen, amen), **I say to you, The Son can do nothing of** (from, out of, by) **Himself, what He sees the Father doing: what He does, these the Son does in like manner. The Father loves the Son, shows Him what He does: greater works than these will He show Him to amaze you. As the Father raises the dead & gives them life, so the Son gives life to whom He will. The Father judges no one, He gave all judgment to the Son; that all may honor the Son, as they honor the Father. He who honors not the Son honors not the Father Who sent Him.** Verily, verily (Amen, amen), **I say to you, He who hears My Word, believes Him Who sent Me, has eternal life, comes not to judgment, but has passed from death to life.** Verily, verily (Amen, amen), **I say to you, The hour now comes, the dead shall hear the Voice of God's Son; they who hear shall live. As the Father has life in Himself, so gave He to the Son to have life in Himself: He gave Him authority to execute judgment, because He is Son of Man** (Adam's Son). **Marvel: the hour comes, all in the tombs shall hear His Voice, shall come forth; they who did good, to the resurrection of life; they who did evil, to the resurrection of judgment. I can of Myself do nothing: as I hear, I judge: My Judgment is righteous; I seek not Mine own will, but the Will of Him Who sent Me. If I bear witness of Myself, My witness is not true. It is Another Who testifies of me; I know His testimony is true. You sent to John, he testified to the truth. The witness which I receive is not from man: I say these things, that you may be saved. He was the Lamp that burns & shines; you were willing to rejoice for a season in his light. The witness which I have is greater than that of John; the Works the Father gave Me to accomplish, the Works that I do, testify of me, the**

Father sent Me. The Father sent Me, He testified of Me. You have neither heard His Voice at any time, nor seen His Form (Shape, Person, Body, Face). **You have not His Word abiding in you: for Whom He sent, you believe not. You search the Scriptures, you think in them you have eternal life; these are they which testify of me; you will not come to Me to have Life. I receive not glory from men. I know you, you have not God's Love in yourselves. I came in My Father's Name, you receive Me not: if another comes in his own name, ye will receive. How can ye believe, who receive glory one of another, the glory that comes from the Only God you seek not? Think not I will accuse you to the Father: there is one who accuses you, Moses, in whom you hope** (trust, rely, have confidence). **If you believed Moses, you would believe Me; he wrote of** (about, concerning) **Me. If you believe not his Writings** (i.e., Law, Old Testament), **how shall you believe My Words** (i.e., Gospel, New Testament)? (5:1-4)

After this Jesus returned to the other side of the Sea of Galilee, which is the Sea of Tiberias. (Jerusalem to Sea of Galilee (Sea of Tiberias), Lake Kinnereth, Gennesaret) is less than 100 miles. The Sea or Lake is 13 miles long, 8 miles wide; shaped as a pear or teardrop or egg, wider in the north than in the south.) Many followed Him, because they beheld the signs (*miracles*) which He did on the sick. Jesus went up the mountain, there He sat with His Disciples. The Passover, the Jews' Feast (Jewish Feast) was near. Jesus lifting His eyes, seeing a throng (*thousands*) coming to Him, says to Philip, "**Whence buy we bread, that these may eat?**" to test him: knowing what He would do. Philip answered, "**200 shillings**" (denars; 1 denarius was a day's wage) **worth of bread is not sufficient for each to take a little.**" One of His Disciples, Andrew, Simon Peter's brother, says "**There is a lad (boy) here, with 5 barley loaves, & 2 fishes: what are these among so many?**" Jesus, "**Make the people sit down.**" There was much grass in the place. So the men sat down, in number about 5,000. Jesus took the loaves; gave thanks, distributed to them that were seated; likewise the fishes as much as they wanted. When they were satisfied, He says to His Disciples, "**Gather up the fragments remaining, that nothing be lost.**" They gathered & filled 12 baskets with fragments leftover from the 5 barley loaves eaten. When the people saw the sign, they said, "**This is of a truth the Prophet Who comes to the world.**" (Feeding several thousands, seated by 50s of people, logically would take several hours, the more who participated in the distribution the shorter the time. The crowd size requires about 2 square feet per person x 5,000 persons = 1/2 acre, 1 acre = 10,000 + people; equivalent to small stadium or ball park or field. A 1 acre lot will allow the loud or strong human voice to easily be heard end to end. 5,000 people in groups of 50 is 100 groups; every 500 people requires about 5,000 sq ft. A lot size of 200 ft x 200 ft = 40,000 sq ft, or about 1 acre; dimension of standard football field is in feet 360 x 160 = 57,600 sq ft.) Jesus perceiving they were about by force, to make Him King, withdrew again to the mountain alone.

At evening, His Disciples went down to the sea; entered a boat, went by sea to Capernaum (northern shores of Sea of Galilee west of the Jordan River). It was dark, Jesus came not yet to them. **The sea was rising by reason of a great wind that blew.** When they had rowed about 25 or 30 furlongs (stades; 1 furlong or stade is about 600 ft long; they were at over 3 miles), they watch Jesus walking on the sea, drawing near to the boat: they were afraid. He says, "**It is I; be not afraid.**" They received Him into the boat: straightway the boat landed whither they were going. In the morning the multitude that stood on the other side of the sea saw that there was no other boat there, save one, Jesus entered not with His Disciples in the boat, but His Disciples went alone (but there came boats from Tiberias near to the place they ate bread after the Lord gave thanks): when the multitude therefore saw that Jesus was not there, neither His Disciples, they themselves got into the boats, came to Capernaum, seeking Jesus.

When they found Him on the other side of the sea, they said to Him, "**Rabbi, when came You hither?**" Jesus replied, "**Verily, verily,** (Amen, amen,) **I say to you, You seek Me, not because you saw signs, but ate of the loaves, & were filled. Work not for the food which perishes, but for the food which**

abides to Eternal Life, which the Son of Man gives to you: Him the Father, God, sealed." They replied, "What must we do, to work God's Works?" Jesus answered, "This is God's Work, to believe in Him sent." They said, "What sign do Yu, that we may see, & believe Yu? what work? Our fathers ate the manna in the wilderness; as it is written, "He gave them bread out of heaven to eat."" Jesus said, "Verily, verily, (Amen, amen,) I say to you, Moses gave you not the bread from heaven; My Father gives you the True Bread from heaven. God's Bread is What comes down from heaven, & gives Life to the world." They to Him, "Lord, give us this bread always." Jesus to them, "I am the Bread of Life: he who comes to me shall not hunger, he who believes on Me shall never thirst. I said to you, you have seen Me, & believe not. All who the Father gives Me comes to Me; him who comes to Me I will in no wise cast out. I am come down from heaven, not to do Mine own will, but the Will of Him Who sent Me. This is the Will of Him Who sent Me, for all He gave Me I should lose nothing, but should raise it up at the Last Day. This is the Will of my Father, every one who beholds the Son, believes in Him, to have Eternal Life; I will raise him up at the Last Day."

The Jews murmured (mumbled) concerning Him, because He said, "I am the Bread which came down out of heaven." They said, "Is not this Jesus, Joseph's son, Whose Father & Mother we know? how does He say, "I am come down out of heaven?"" Jesus answered, "Murmur (Whisper) not among yourselves. No one can come to Me, except the Father who sent Me draw him: I will raise him up (resurrect him) in the Last Day. It is written in the Prophets, "They shall all be taught of God." Every one that hath heard from the Father, & learned, comes to Me. No one has seen the Father, He Who is from God, He has seen the Father. Verily, verily, (Amen, amen,) I say to you, He who believes has Eternal Life. I am Life's Bread. Your fathers ate the manna in the wilderness, & died. This is the Bread Which comes down out of heaven, that a one may eat thereof to not die. I am the Living Bread Which came down out of heaven: if any one eat of this Bread, he shall live for ever: the Bread which I will give is My Flesh, for the life of the world."

The Jews strove (argued) one with another, "How can this One give us His Flesh to eat?" Jesus responded, "Verily, verily, (Amen, amen,) I say to you, Except you eat the Flesh of the Son of Man & drink His Blood, you have not Life in yourselves. He who eats My Flesh & drinks My Blood has Eternal Life: I will resurrect him in the Last Day. My Flesh is true Food, My Blood is true Drink. To eat My Flesh & drink My Blood abides in Me, & I in him. As the Living Father sent Me, I live because of (by, through) the Father; so he who eats Me, he (such) lives through (because of, by) Me. This is the Bread Which came down out of heaven: not as the Fathers ate, & died; he who eats this Bread shall live for ever."

These things said He in the synagogue, as He taught in Capernaum. Many of His Disciples, when they heard, said, "This is a hard saying; who can hear it?" Jesus knowing in Himself His Disciples murmured (mumbled) at this, said, "Does this cause you to stumble (offend you, scandal)? What if you see the Son of Man ascending where He was before? It is the spirit that gives life; the flesh profits nothing: the Words I spoke are spirit & life. Some of you believe not." Jesus knew from the beginning who they were who believed not, & who it was to betray Him. He said, "For this cause have I said to you, no one can come to Me, except it be given to him of the Father." At this many of His Disciples went back, walked no more with Him. Jesus said to the Twelve, "Will you also go away?" Simon Peter answered, "Lord, to whom shall we go? You have the Words of Eternal Life. We believed & know You are the Holy One of God." Jesus replied, "I choose you Twelve, but one of you is a devil?" He spoke of Judas the son of Simon Iscariot, he it was should betray Him (His soon to be betrayer), being one of the Twelve. (6:1-71)

After this Jesus walked in Galilee: He would not walk in Judaea, because the Jews sought to kill Him. The Jewish feast, the Feast of Tabernacles, was near. His Brothers said to Him, "Depart, go to Judaea, that Yur Disciples behold Yur works. No one does anything in secret, yet seeks to be known openly. If Yu do these things, manifest yourself to the world." His Brothers did not believe in Him. Jesus

to them, "My time is not come; your time is always ready. The world cannot hate you; Me it hates, because I testify that its works are evil. Go to the feast: I go not to this feast; My time is not fulfilled." Having said this to them, He stayed in Galilee. When His Brothers were gone to the feast, went He also, not publicly, but as it were in secret. The Jews therefore sought Him at the feast, & said, "Where is He?" There was much chatter among the multitudes concerning Him: some said, "He is Good;" others said, "Not so, He leads the multitude astray." Nobody spoke openly of Him for fear of the Jews.

When it was the midst of the feast Jesus went into the Temple, & taught. The Jews marvelled, "How knows this One letters (writings, books; Grk, grammars), having never learned?" Jesus answered them, "My Teaching (Doctrine) is not Mine, but His Who sent Me. If anyone wants to do His will, he shall know of the Teaching (Doctrine), if of God, or I speak from Myself. He who speaks from himself seeks his own glory: He Who seeks the Glory of His Sender, He is true, no unrighteousness is in Him. Did not Moses give you the Law (Torah), yet none of you keeps (obeys, does, observe, practice) the Law (Torah)? Why seek to kill Me?" The crowd answered, "Yu have a demon: who seeks to kill Yu?" Jesus to them, "I did one work, you all marvel because thereof. Moses gave you circumcision (not that it is of Moses, but of the fathers (see Gen. 17, Ex. 12, Lev. 12)); on the Sabbath you circumcise a man (male-child). If a man receives circumcision on the Sabbath, that Moses' Law not be broken; are you enraged with Me, because I made a man every whit whole on the Sabbath? Judge not according to appearance, judge righteous judgment." Some from Jerusalem said, "Is not this He Whom they seek to kill? Look, He speaks openly, they say nothing to Him. Do the rulers indeed know this is the Christ (Messiah)? Yet we know this One whence He is: when the Christ (Messiah) comes, no one knows whence He is."

Jesus shouted in the Temple, teaching, "You know Me, & know whence I am; I am not come of Myself, He Who sent Me is true, Whom you know not. I know Him; I am from Him, He sent Me." They sought to seize Him: and nobody laid his hand on Him, because His hour was not come. From the multitude many believed on Him; they said, "When the Christ (Messiah) shall come, will He do more signs than those which this One has done?" The Pharisees heard the multitude muttering concerning Him; the Chief Priests & Pharisees sent officers to arrest Him. Jesus said, "A little while am I with you, I go to My Sender. You shall seek Me, shall not find Me: where I am, you cannot come." The Jews said among themselves, "Whither will this One go to not find Him? will He go to the Dispersion among the Greeks to teach the Greeks? What is this word, "Ye shall seek Me, shall not find Me; where I am, you cannot come?"

On the last day, the great day of the feast, Jesus stood exclaiming, "If any one thirst, let him come to me & drink. He who believes in Me, as the Scripture said (teaches), "from within Him (His Belly) shall flow rivers of living water." (Isaiah, Psalms, etc.; passages in the O.T. which refers to God or Messiah, or the Spirit, yielding or giving rivers of living waters, as water from the Rock, as waters in the deserts, etc.) He spoke of the Spirit, which they who believed on Him were to receive: the Spirit was not-yet; because Jesus was not-yet glorified. Some of the multitude, when they heard, said, "This is of a truth the Prophet." Others said, "This is the Christ (Messiah)." Some said, "What, does the Christ come out of Galilee? Has not the Scripture said the Christ comes of the David's Seed, from Bethlehem, the village where David was?" There arose a division in the multitude because of Him. Some wanted to take Him; nobody laid hands on Him.

The officers therefore came to the Chief Priests & Pharisees; they asked, "Why did you not bring Him?" The officers answered, "Never man so spoke." The Pharisees replied, "Are you also led astray? Has any of the Rulers believed in him, or of the Pharisees? This multitude that knows not the law are accursed." Nicodemus says to them (he came to Him earlier, being one of them), "Does our Law judge a man, except it first hear from himself to know what he does?" They answered him, "Art

yu also from Galilee? Search, no Prophet ever arises from Galilee." [Each one returned home:] (7:1-53)

[**"Jesus went to the Mount of Olives** (Mount Olivet. Mountain Ridge. Wikipedia: "Mount Olivet is a mountain ridge east of & adjacent to Jerusalem's Old City. It is named for the olive groves that once covered its slopes. The southern part of the mount was the Silwan Necropolis (Siloam Cemetery), attributed to the ancient Judean Kingdom. The mount has been used as a Jewish cemetery for over 3,000 years & holds approximately 150,000 graves, making it central in the tradition of Jewish cemeteries." "The Silwan Necropolis is the most important cemetery in ancient Judea, & is assumed to have been used by the highest-ranking officials residing in Jerusalem. Its tombs were cut between the 9th & 7th centuries BCE. It is situated on the rocky eastern slope of the Kidron Valley, facing the oldest part of Jerusalem. Part of the Palestinian village of Silwan was later built atop the necropolis. Although the existence of ancient tombs in the village of Silwan had been known since the 19th century, the first careful survey was not performed until 1968. Charles Warren, who was thwarted in his efforts to carry out a full survey of the tombs, in some of which villagers were living, attributed this to "the hostile nature of the villagers" whom he described as "a lawless set." All of the tombs were long since emptied & their contents removed. A great deal of destruction was done to the tombs over the centuries by quarrying & by their conversion for use as housing, both by monks in the Byzantine period, when they were used as monks' cells & some even as churches, and later by Muslim villagers "When the Arab village was built; tombs were destroyed, incorporated in houses or turned into water cisterns & sewage dumps." "Silwan is located southwest of the Old City Walls & constitutes part of the Jerusalem's "Holy Basin". The neighborhood has a narrow shape on a north-to-south axis. It is bounded by the "City of David" (Wadi Hilweh) & Abu Tor to the west & the Ras al-Amud neighborhood to east. Its southern tip touches the Jabel Mukaber neighborhood & its northern tip touches the Mount of Olives Jewish Cemetery. The neighborhood, originally a village, is built on the southern ridge of the Mount of Olives, where it slopes steeply from approximately 700–600 metres (2,300–2,000 ft) above sea level, until it reaches the Kidron Valley, bounding the neighborhood to the west. The historical core of the village is in its northwestern section, adjacent to the "City of David" across the valley, which is the site of ancient Jerusalem. This location is where dozens of ancient burial tombs attributed to the time of ancient Israel & Judah as well as the Byzantine rule were found. The modern villagers used the tombs as dwellings or as enclosures for livestock. Many of the burial tombs are inhabited until today. The village was built next to numerous water sources of historical importance, such as the Pool of Siloam (Ain Silwan), Gihon Spring and Ein Rogel. The rest of the village was built in the 19th century."]. Early in the morning He came again to the Temple, the people came to Him; He sat down, & taught them. The Scribes & Pharisees bring a woman taken in adultery; set her in the midst, they say to Him, "**Teacher, this woman was taken in adultery, in the very act. Moses' Law commanded us to stone such: what say Yu?**" testing Him, to have something to accuse Him. Jesus stooped down, with His Finger wrote on the ground. When they continued asking Him, He lifted up Himself, said to them, "**He who is without sin among you, let him first throw a stone at her.**" Again He stooped down, with His Finger wrote on the ground. When they heard, went out one by one, beginning from the eldest, to the last: Jesus was left alone with the woman, in the midst. Jesus lifted up Himself, said to her, "**Woman, where are they? did no one condemn you?**" She said, "**Nobody, Lord (Sir).**" Jesus said, "**Neither do I condemn you: go your way; from henceforth sin no more.**"]

Again Jesus spoke to them, "**I am the Light of the world: He who follows Me shall not walk in the darkness, but shall have the Light of Life.**" The Pharisees said unto Him, "**Yu witness of Yurslef; Yur testimony is not true** (legal, valid)." Jesus answered them, "**Even if I bear witness of Myself, My Witness is true; for I know whence I came, & whither I go; ye know not whence I come, or whither I go. You judge after the flesh; I judge nobody. If I judge, My Judgment is true; I am not alone, I & the**

Father Who sent Me. In your Law (Torah) *it is written, "the witness of two men is true* (legal, valid)."
(Numb. 35, Deut. 17, 17) *I am He Who testify of Myself, the Father Who sent Me testifies of Me.*" They to Him, "*Where is Yur Father?*" Jesus answered, "*You know neither Me, nor My Father: if you knew Me, you would know My Father also.*" These words (sayings) spoke He in the Treasury, as He taught in the Temple: no one apprehended Him; because His hour was not yet come."

He again said, "*I return, you shall seek Me, & shall die in your sin: whither I go, you cannot come.*" The Jews said, "*Will He kill Himself, that He says, "Whither I go, you cannot come?"*" He to them, "*You are from beneath; I am from above: you are of this world; I am not of this world. I said to you, you shall die in your sins: except you believe I am (He, be, exist), you shall die in your sins.*" They to Him, "*Who are Yu?*" Jesus said to them, "*What I spoke to you from the beginning. I have many things to speak and to judge concerning you: He Who sent Me is true; what I heard from Him, I speak to the world.*" They perceived not that He spoke to them of the Father. Jesus said, "*When you have lifted up the Son of Man, then shall ye know that I am (He), I do nothing of Myself, as the Father taught Me, I speak these things. He Who sent Me is with Me; He has not left Me alone; I do always the things that are pleasing to Him.*" As He spoke these things, many believed in Him."

Jesus said to those Jews who believed Him, "*If you abide in My Word, then are ye truly My Disciples; you shall know the truth, the truth shall make you free.*" They answered Him, "*We are Abraham's seed, have never yet been in bondage to any one: how say Yu, "You shall be made free?"*" Jesus answered them, "*Verily, verily, (Amen, amen,) I say to you, The doer of sin is the slave of sin. The slave abides not in the house always: the son abides always. If the Son shall make you free, you shall be free indeed. I know that you are Abraham's seed: you seek to kill Me, My Word has not free-course (room, freedom, liberty) in you. I do what I have seen with My Father: you do what you heard from your father.*" They to Him, "*Our father is Abraham.*" Jesus to them, "*If you were Abraham's children, you would do the works of Abraham. You seek to kill Me, a Man Who told you the truth, which I heard from God: this did not Abraham. You do the works of your father.*" They to Him, "*We were not born of fornication; we have one Father, God.*" Jesus to them, "*If God were your Father, you would love Me: for I came forth & am come from God; neither have I come of Myself, He sent Me. Why do you not understand My speech? Because you cannot hear My Word. You are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, stands (stays, abides, dwells, continues, remains) not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: he is a liar, and the father thereof. Because I say the truth, ye believe Me not. Which of you convicts (exposes, proves, finds, shows, shames) Me of sin? If I say truth, why do you not believe Me? He who is of God hears God's Words (Sayings): you hear them not, you are not of God.*"

The Jews answered Him, "*Say we not well that Yu are a Samaritan with a Demon?*" Jesus replied, "*I have no Demon; I honor My Father, you dishonor Me. I seek not My Glory: there is one Who seeks & judges. Verily, verily, (Amen, amen,) I say to you, If a man keep My Word, he shall never see death.*" The Jews said to Him, "*Now we Yu have a Demon. Abraham died, & the Prophets; Yu say, "If a one keep My Word, he shall never taste of death.*" Are Yu greater than our father Abraham, who died? & the Prophets died: *Whom make Yurself?*" Jesus answered, "*If I glorify Myself, My glory is nothing: it is My Father Who glorifies Me; of Whom you say, He is your God; you have not known Him: I know Him; if I say, I know Him not, I shall be like you, a liar: I know Him, & keep His Word. Your father Abraham rejoiced to see My Day; He saw it, & was glad.*" The Jews replied, "*Yu are not 50 years old, & have Yu seen Abraham?*" Jesus said to them, "*Verily, verily, (Amen, amen,) I say to you, Before Abraham was born* (came to be, birthed), *I am* (exist, be, was)." They took up stones to throw at Him: Jesus hid, & left the Temple. (8:1-59) (As with the ending of Mark 16, here the beginning of John 8 has textual variants in the manuscripts. This is not the proper time or place to treat the textual criticism of these passages. If & when the Selections & Reflections are made it will be so treated.)

As He passed by, He saw a man blind from his birth. His Disciples asked, "Rabbi, who sinned, this man, or his parents, to be born blind?" Jesus answered, "Neither did this man sin, nor his parents: but that the works of God to be manifest in him. We must work the Works of Him Who sent Me, while it is day: the night comes, when no man can work. When I am in the world, I am the Light of the world." When He thus spoke, He spat on the ground, made clay (mud) of the spittle, anointed his eyes with the clay (mud), & said to him, "Go, wash in the Pool of Siloam (which is by interpretation, Sent)." He went, washed, returned seeing. The neighbors & they who saw him aforetime, that he was a beggar, said, "Is not this he who sat & begged?" Others said, "It is he;" others said, "No, but he is like him." He said, "I am he (as in other instances, I am (he), it is not to be interpreted as the "I Am" of Exodus 3)." They said to Him, "How then were yur eyes opened?" He answered, "The Man called Jesus made clay (mud), anointed mine eyes, said to me, "Go to Siloam, wash:" so I went & washed, & I received sight." They said to him, "Where is He?" He says, "I know not." They bring the once blind (i.e., blind beggar) to the Pharisees. It was the Sabbath day when Jesus made the clay (mud), & opened his eyes.

Again the Pharisees asked how he received his sight. He said, "He put clay (mud) on mine eyes, I washed, & I see." Some of the Pharisees said, "This Man is not from God, because He keeps not the Sabbath." Others said, "How can a Man that is a Sinner do such signs?" And there was a division among them. They say again to the blind, "What say Yu of Him, Who opened yur eyes?" He said, "He is a Prophet." The Jews did not believe concerning him, that he had been blind, & received his sight, till they called his parents, & asked them, "Is this your son, say was born blind? How doth he now see?" His parents answered, "We know this is our son, he was born blind: how he now sees, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself." These things said his parents, because they feared the Jews: the Jews had agreed already, if any man should confess (acknowledged) Him to be Christ (Messiah), he should be put out of the synagogue (ex-synagogued, excommunicated). So his parents said, "He is of age; ask him."

They called a 2nd time the the blind, said to him, "Give glory to God: we know this Man is a Sinner." He answered, "Whether He is a Sinner, I know not: one thing I know, whereas I was blind, now I see." They said to him, "What did He to yu? How opened He yur eyes?" He answered, "I told you & you did not listen; why hear it again? You want to become His Disciples?" They reviled him, "Yu are His Disciple; we are Moses' Disciples. We know God spoke to Moses: as for this Man, we know not whence He is." The man, "Why, here is the marvel, ye know not whence He is, yet He opened mine eyes. We know God hears not sinners: if any one be a worshipper of God (God-fearer), & do His Will, him He hears. Since the world began (ages, for ever) it was never heard that any one opened the eyes of a one born blind. If this One were not from God, He could do nothing." They responded, "Yu were born in sins, do yu teach us?" They cast him out. Jesus heard they cast him out; finding him, He asked, "Do yu believe in God's Son?" He answered, "Who is He, Lord, that I may believe in Him?" Jesus said to him, "Yu have seen Him, He it is Who speaks with yu." He said, "Lord, I believe." He worshipped Him. Jesus said, "For judgment came I to this world, that they who see not may see; they who see may become blind." Those of the Pharisees who were with Him heard these things, said to Him, "Are we also blind?" Jesus replied, "If you were blind, you would have no sin: but now you say, "We see:" your sin remains." (9:1-41)

"Verily, verily, (Amen, amen,) I say to you, He who enters not by the door into the fold of the sheep, but climbs-up some other way, is a thief and a robber. He who enters in by the door is the shepherd of the sheep. To him the porter opens; the sheep hear his voice: he calls his own sheep by name, & leads them out. When he has put forth all his own, he goes before them, the sheep follow him: for they know his voice. A stranger will they not follow, but will flee: they know not the voice of strangers."

This parable spoke Jesus to them: they understood not what He spoke. Jesus said again, "Verily, verily, (Amen, amen,) I say to you, *"I am the Door of the Sheep. All who came before Me are thieves & robbers: the Sheep did not hear* (heed, obey) *them. I am the Door; by Me if any man enter in, he shall be saved, shall go in & go out, & shall find pasture. The thief comes only to steal, kill, destroy: I came that they may have life, to have it abundantly. I am the Good Shepherd: the Good Shepherd lays down His Life for the Sheep. He who is a hireling, not a shepherd, whose own the sheep are not, watches the wolf coming, leaves the sheep, flees, the wolf snatches them, scatters them: he flees because he is a hireling, cares not for the sheep. I am the Good shepherd; and I know Mine own, Mine own know Me, as the Father knows Me, I know the Father; I lay down My Life for the Sheep. Other Sheep I have, which are not of this Fold: them also I must bring, they shall hear My Voice: they shall become one Flock, one Shepherd. Therefore does the Father love Me, because I lay down My Life, to take it again. No one takes it away from Me, I lay it down of Myself. I have power to lay it down, I have power to take it again. This commandment received I from My Father."*" Again arose a division among the Jews because of these words. Many of them said, "He has a Demon, & is mad (insane, crazy); why hear Him?" Others said, "These are not the sayings of one demon-possessed. Can a demon open the eyes of the blind?"

It was the Feast of the Dedication at Jerusalem: (Hanukkah, Feast of the Maccabees, Festival of Lights, for 8 days in late November or December, our Christmas time) it was winter; Jesus was walking in the Temple in Solomon's Porch. The Jews came round about Him, said to Him, "*How long do Yu hold us in suspense? If Yu are the Christ* (Messiah), *tell us plainly.*" Jesus answered, "*I told you, you believe not: the Works that I do in My Father's Name, bear witness of Me. You believe not, because you are not of My Sheep. My Sheep hear My Voice, I know them, they follow Me: I give to them Eternal Life; they shall never perish, no one shall snatch them out of My Hand. My Father, Who gave them to Me, is greater than all; no one is able to snatch them out of the Father's Hand. I & the Father are One.*" The Jews took up stones again to stone Him. Jesus responded, "*Many good works have I showed you from the Father; for which of those works do you stone Me?*" The Jews answered, "*For a good work we stone Yu not, but for blasphemy; because Yu, being a Man, make Yurself God.*" Jesus answered them, "*Is it not written in your Law, "I said, you are gods?" If He called them gods, to whom God's Word came* (the Scripture cannot be broken), *say you of Him, Whom the Father sanctified & sent to the world, "Thou blasphemest"; because I said, I am God's Son? If I do not the Works of My Father, believe Me not. If I do them, though you believe not Me, believe the Works: to know & understand the Father is in Me, & I in the Father.*" They sought again to take Him: He escaped from their hand. He returned beyond the Jordan to the place where John was at first baptizing; there He stayed. Many came to Him; they said, "*John did no sign* (miracle): *all things John spoke of this Man were true.*" Many believed on Him. (10:1-42)

Certain sick-man was Lazarus from Bethany, of the village of Mary & her sister Martha, (Mary who anointed the Lord with ointment, & wiped His Feet with her hair, whose brother Lazarus was sick). The sisters sent to Him, "*Lord, He whom yu love is sick.*" When Jesus heard, He said, "*This sickness is not to death, but for God's Glory, that God's Son be glorified.*" Jesus loved Martha, her sister, & Lazarus. When He heard he was sick, He stayed 2 days where He was. After this He says to the Disciples, "*Let us go to Judaea again.*" The Disciples say to Him, "*Rabbi, the Jews were seeking to stone Yu; & Yu go thither again?*" Jesus replied, "*Are there not 12 hours in the day? If one walk in the day, he stumbles not, because he sees the light of this world. If one walk in the night, he stumbles, because the light is not in him.*" These things spoke He: after this He says to them, "*Our friend Lazarus is asleep; I go to awake him.*" The Disciples responded, "*Lord, if he is asleep, he will recover.*" Jesus spoke of His death: but they thought He spoke of taking rest in sleep. Jesus said to them plainly,

"Lazarus is dead. I am glad for your sakes that I was not there, to the intent you may believe; let us go to him." Thomas, called Didymus, said to his fellow-disciples, *"Let us also go, to die with Him."*

When Jesus came, He found he had been in the tomb 4 days already. (Decomposition takes 3-5, (or 24-72 hours not embalmed or wrapped,) days after death. 4 days may be some 50 hours or more; 1 or more hours on day 1 & 4, day 2 & 3 = 48 hrs.) Bethany was near to Jerusalem, about 15 furlongs off (less than 2 miles, 8 furlongs equals a mile); many of the Jews came to Martha & Mary, to console them concerning their brother. Martha, when she heard Jesus was coming, went & met Him: Mary still sat in the house. Martha said to Jesus, *"Lord, if Yu had been here, my brother had not died. I know, what Yu ask of God, God will give Yu."* Jesus says to her, *"Yur brother shall rise again."* Martha replied, *"I know he shall rise again in the resurrection at the last day."* Jesus reponded, *"I am the Resurrection, & the Life: he who believes in Me, though he die, he shall live; whoever lives & believes in Me shall never die. Yu believe this?"* She says to Him, *"Yes, Lord: I believed Yu are the Christ, God's Son, He Who comes to (into) the world."* When she said this, she returned, called her sister Mary secretly, *"The Teacher is here, & calls you."* When she heard, arose quickly, went to Him. (Jesus was not come to the village, but was still in the place where Martha met Him.)

The Jews who were with her in the house, consoling her, they saw Mary, that she rose up quickly & went out, followed her, supposing she was going to the tomb to weep there. Mary came to where Jesus was, & saw Him, fell down at His Feet, *"Lord, if Yu had been here, my brother had not died."* When Jesus saw her weeping, the Jews also weeping who came with her, He groaned in the spirit, was troubled, said, *"Where have you laid him?"* They say to Him, *"Lord, come see."* Jesus wept. The Jews said, *"Behold how He loved him!"* Some said, *"Could not this One, Who opened the eyes of the blind, caused this one not to die?"* Jesus therefore again groaning in Himself comes to the tomb. It was a cave, a stone lay against it. Jesus says, *"Remove the stone."* Martha, the dead-one's sister, says to Him, *"Lord, by this time the body decays* (decomposed); for he has been dead 4 days. Jesus replied, *"Said I not, if you believed, you should see God's Glory?"* So they took away the stone. Jesus lifted up His Eyes, said, *"Father, I thank You, You heard Me. I knew You hear Me always: because of the multitude who stands around I said it, that they may believe You did send Me."* When He thus spoke, He shouted with a loud voice, *"Lazarus, come forth!"* The dead-one came forth, bound hand & foot with grave-clothes; and his face was bound about with a napkin. Jesus says to them, *"Loose (Unwrap) him, let him go."* Many of the Jews, who came to Mary watched what He did, believed on Him. Some of them returned (went-away) to the Pharisees, told them what Jesus had done.

The Chief Priests & Pharisees gathered (synagogued) a Council (Sanhedrin), said, *"What do we? for this Man does many signs. If we let Him alone (ignore Him), all will believe in Him: the Romans will come take away both our place & nation."* One of them, Caiaphas, being High Priest that year, said to them, *"Ye know nothing at all, nor take account it is expedient one Man should die for the people, & that the whole nation perish not. This he said not of himself: being High Priest that year, He prophesied Jesus should die for the nation; not for the nation only, but to gather together into one God's children scattered abroad."* From that day forth they took counsel that they might put Him to death. Jesus walked no more openly among the Jews, departed thence to the country near to the wilderness, to a city (town, village) called Ephraim; there He stayed with the Disciples.

The Jews' Passover was near: many went up to Jerusalem out of the country before the Passover, to purify themselves. They sought Jesus, spoke one with another, as they stood in the Temple, *"What think you? That He will not come to the Feast?"* The Chief Priests & Pharisees gave commandment, if any one knew where He was, he should show it, that they might arrest Him. (11:1-57)

Jesus 6 days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. They prepared Him a supper: Martha served; Lazarus was one of them who sat to eat

with Him. Mary took a pound (litra, libra, Roman measure about 12 ounces pound, coin & weight; e.g., 3 cubes of butter in weight instead of 4 cubes) of ointment of pure nard (Himalayan spikenard, valuable, rare, costly, & very fragrant, mixed with oils & ointments), very precious, & anointed Jesus' Feet, wiped His Feet with her hair: the house was filled with the odor of the ointment. Judas Iscariot, one of His Disciples, who should betray Him, says, "*Why was not this ointment sold for 300 shillings* (denars, about a year salary), & given to the poor?" This he said, not because he cared for the poor; but he was a thief, having the bag pilfered (took out, stole) what was put therein. Jesus said, "*Permit her to keep it against the day of My burying. The poor you have always with you; but Me you have not always.*" The common people of the Jews learned that He was there: they came, not for Jesus' sake only, but to see Lazarus, whom He had raised from the dead. The Chief Priests took-counsel (deliberated) that they might put Lazarus also to death; because of him many of the Jews went away (returned), & believed in Jesus. In the morn a great multitude came to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, went forth to meet Him, & cried out, "*Hosanna: Blessed is He Who comes in the Lord's Name, Israel's King.*" Jesus, found a young donkey, sat thereon; as it is written, "*Fear not, Zion's Daughter: Yur King comes, sitting on a donkey's colt.*" These things understood not His Disciples at the first: when Jesus was glorified, they remembered what was written of Him, that they did these things to Him. The multitude that was with Him when He called Lazarus out of the tomb, & raised him from the dead, testified. For this the multitude went & met Him, they heard that He had done this sign (*miracle*).

The Pharisees said among themselves, "*You prevail (accomplish) nothing: the world is gone after Him.*" There were certain Greeks among those who went up to worship at the feast: these came to Philip, who was of Bethsaida of Galilee, asked Him, saying, "*Sir (Mr, Lord), we want to see Jesus.*" Philip comes tells Andrew: Andrew comes, with Philip, they tell Jesus. Jesus answers them, "*The hour is come, that the Son of Man should be glorified. Verily, verily, (Amen, amen,) I say to you, Except a grain of wheat fall into the earth & die, it abides by itself alone; if it die, it bears much fruit. He who loves his life loses it; he who hates his life in this world shall keep it to Life Eternal. If any one serve Me, let him follow Me; where I am, there shall My servant be: if any one serve Me, him will the Father honor. Now is My Soul troubled; what shall I say? Father, save Me from this hour. For this cause came I to this hour. Father, glorify Yur Name.*" There came a Voice out of heaven, saying, "*I have glorified it, & will glorify it again.*" The multitude, that stood by, heard it, said it thundered: others said, "*An Angel has spoken to Him.*" Jesus answered, "*This Voice came not for My sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. I, if I be lifted up from the earth, will draw all to Myself.*" This He said, signifying by what manner of death He should die. The multitude answered Him, "*We have heard out of the Law the Christ abides for ever: how say Yu, "The Son of Man must be lifted up?" Who is this Son of Man?*" Jesus said to them, "*A little while is the Light among you. Walk while ye have the Light, that darkness overtake you not: he who walks in the darkness knows not whither he goes. While you have the Light, believe in the Light, that you may become Sons of Light.*" These things spoke Jesus, & he departed & hid from them.

Though He did many signs before them, they believed not in Him: that the word of the Prophet Isaiah be fulfilled, which he spoke, "*Lord, Who believed our report? To whom has the Lord's Arm been revealed?*" For this they could not believe, Isaiah said again, "*He blinded their eyes, & hardened their heart; Lest they should see with their eyes, perceive with their heart, should turn, & I should heal them.*" These things said Isaiah, because he saw His Glory; & he spoke of Him. Even of the rulers many believed in Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God. Jesus cried, "*He who believes in Me, believes not in Me, but in Him Who sent Me. He who beholds Me beholds Him Who sent Me. I am come a Light in the world, that whoever believes in Me may not abide in the darkness. If any one hear My Sayings, keep them not, I judge him not: for I came not to judge*

the world, but to save the world. He who rejects me, receives not My Sayings, has one that judges him: the Word that I spake, the same shall judge him in the last day. I spoke not from Myself; but the Father Who sent Me, He gave Me a Commandment, what I should say, & what I should speak. I know that His Commandment is Life Eternal. What I speak, as the Father said to Me, so I speak. (12:1-50)

Before the Feast of the Passover, Jesus knowing His Hour was come to depart out of this world to His Father, having loved His Own that were in the world, He loved them to the end. During supper, the Devil having already put into the heart of Judas Iscariot, Simon's, to betray Him, Jesus, knowing the Father gave all the things in His Hands, that He came forth from God, & goes to God, rises from supper, lays aside His Garments; He took a towel, girded Himself. He pours water into the basin, began to wash the Disciples' feet, to wipe them with the towel wherewith He was girded. He comes to Simon Peter. He says to Him, "Lord, do Yu wash my feet?" Jesus answered, "What I do you know not now; you shall understand hereafter." Peter replied, "Yu shall never wash my feet." Jesus answered, "If I wash you not, you have no part with Me." Simon Peter says to Him, "Lord, not my feet only, but my hands & my head." Jesus says to him, "He who is bathed needs not only to wash his feet, but is clean entirely: you are clean, but not all." He knew who should betray Him; so said He, "You are not all clean."

When He had washed their feet, taken His Garments, sat down again, He said to them, "Know you what I have done to you? You call Me, Teacher, & Lord: you say well; for so I am. If I then, the Lord & Teacher, have washed your feet, you also ought to wash one another's feet. I gave you an example, that you should do as I have done to you. Verily, verily, (Amen, amen,) I say to you, A servant is not greater than his Lord; neither sent-one greater than his sender. If you know these things, blessed are you if you do them. I speak not of you all: I know whom I have chosen: that the Scripture may be fulfilled: "He who eats My Bread lifted up his heel against Me." Henceforth I tell you before happens, that, when it happens, you believe I am-He (Me, its Me). Verily, verily, (Amen, amen,) I say to you, he who receives whoever I send receives Me; he who receives Me receives Him Who sent Me."

This said, Jesus was troubled (disturbed, shaken) in the spirit, & testified, "Verily, verily, (Amen, amen,) I say to you, one of you shall betray Me." The Disciples looked one on another, doubting of whom He spoke. There was at the table reclining (leaning) on Jesus' Bosom (chest) one of His Disciples, whom Jesus loved. Simon Peter beckons to him, "Tell us of whom He speaks." He leaning back on Jesus' breast, asks Him, "Lord, who is it?" Jesus answers, "He to whom I dip & give the sop." When He dipped the sop, He takes & gives it to Judas Iscariot, Simon's. After the sop, entered Satan in him. Jesus says to him, "What you do, do quickly." Nobody at the table knew what intent (reason, cause, communication, reference) He spoke this to him. Some thought, because Judas had the bag, Jesus told him, "Buy what we need for the feast;" or, to "give something to the poor." He received the sop, went out: it was night.

When he was gone out, Jesus says, "Now is the Son of Man glorified, God is glorified in Him; God shall glorify Him in Himself, straightway shall He glorify Him. Little children, yet a little while I am with you. You shall seek Me: as I said to the Jews, "Whither I go, you cannot come;" so now I say to you. A New Commandment I give to you, to love one another; even as I have loved you, ye also love one another. By this shall all men know you are My Disciples, if you love one to another." Simon Peter says, "Lord, whither go Yu?" Jesus answered, "Whither I go, Yu cannot follow now; you shall follow afterwards." Peter says, "Lord, why cannot I follow Yu now? I will lay down my life for Yu." Jesus replied, "Will you lay down your life for Me? Verily, verily, (Amen, amen,) I say to you, The rooster shall not crow, till you have denied Me thrice." (13:1-38)

"Let not your heart be troubled: believe in God, & believe in Me. In My Father's house are many mansions (rooms, stations, places); if it were not so, I would have told you; I go to prepare a place for you. If I go to prepare a place for you, I come again to receive you to Myself; where I am, you may be. Whither I go, you know the way." Thomas says to Him, "Lord, we know not whither Yu go; how know we the way?" Jesus says to him, "I am the Way, the Truth, the Life: no one comes to the Father, but by Me. If you knew Me, you knew My Father: henceforth you know Him, & seen Him."

Philip says to Him, "Lord, show us the Father, & it suffices (satisfies, sufficient to, enough to) us." Jesus replied, "Have I been so long time with you, & do you not know Me, Philip? he who has seen Me has seen the Father; how say you, "Show us the Father?" Believe you not that I am in the Father, the Father in Me? the Words I say to you I speak not from Myself: the Father abiding in Me does His Works. Believe Me I am in the Father, the Father in Me: or else believe Me for the Works' sake. Verily, verily, (Amen, amen,) I say to you, he who believes on Me, the Works I do shall he do; greater Works shall he do; because I go to the Father. What you ask in My Name, I will do, that the Father may be glorified in the Son. If you ask anything in My Name, I will do. If you love Me, you will keep My commandments. I will ask the Father to give you another Comforter, to be with you for ever, the Spirit of Truth: Whom the world cannot receive; for it sees Him not, neither knows Him: you know Him; He abides with you, & shall be in you. I will not leave you desolate (orphans): I come to you. Yet a little while, the world beholds Me no more; but you see Me: because I live, you shall live. In that day you shall know I am in My Father, you in Me, I in you. He who has My Commandments, & keeps them, he it is who loves Me: he loves Me shall be loved of My Father, & I will love him, will manifest Myself to him."

Judas (not Iscariot) says to Him, "Lord, what is to happen that Yu manifest Yurself to us, & not to the world?" Jesus answered, "If a man love Me, he will keep My Word: My Father will love him, We will come to him, to make Our abode with him (The plural pronoun "We" & "Our" are first used in this way here in the Gospels. See also John 17.). He who loves Me not keeps not My Words: the Word which you hear is not Mine, but the Father's Who sent Me. These things I spoke to you, while abiding with you. The Comforter, the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My Peace I give to you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be fearful. You heard I said to you, I go away, & I return you. If you loved Me, you would have rejoiced, because I go to the Father: the Father is greater than I. I have told you before it happens, when it is happens, you may believe. I will no more speak much with you, the Prince of the world comes: he hath nothing in Me; that the world may know I love the Father, as the Father gave Me Commandment, so I do. Arise, let us go hence." (14:1-31)

"I am the True Vine, My Father is the Husbandman (Vineyarder, Farmer). Every branch on Me that bears not fruit, He takes it away (removes, cuts off): every branch that bears fruit, he cleanseth (prunes, trims) it to bear more fruit. Already ye are clean (healthy) because of the Word I spoke to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide on the vine; so neither can you, except you abide in Me. I am the Vine, you are the Branches: He that abides in Me, & I in him, bears much fruit: for apart from Me you can do nothing. If one abide not in me, he is cast forth as a branch, is withered; they gather them, cast them into the fire, they are burned. If you remain in Me, & My Words (Sayings) remain in you, ask whatever you will, it shall be done to you. Herein is My Father glorified, that you bear much fruit to be My Disciples. As the Father loved Me, I loved you: abide in My Love. If you keep My Commandments, you shall abide in My Love; as I kept My Father's Commandments to abide in His Love. These things I spoke to you, that my joy may be in you, that your joy may be made full. This is My Commandment, to love one another, as I have loved you. Greater love has no one than this, to lay down his life (his soul) for his friends (loved-ones). Ye are My friends

(loved-ones), *if you do what I command you. No longer do I call you servants; for the servant knows not what his lord does: but I have called you friends; for all things that I heard from My Father, I made known to you. You did not choose Me, but I chose you, & appointed you, to go & bear fruit, that your fruit should abide: that whatever you shall ask of the Father in My Name, He may give it you. These things I command you, to love one another.*"

"If the world hates you, know it hated Me before it hated you. If you were of the world, the world would love its own: because you are not of the world, but I chose you out of the world, the world hates you. Remember the Word that I said to you, "A servant is not greater than his Lord." If they persecuted Me, they will also persecute you; if they kept My Word, they will keep yours also. But all these things will they do to you for My Name's sake, because they know not Him Who sent Me. If I had not come & spoke to them, they have not sin: but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the Works which none other did, they have not sin: now have they seen & hated Me & My Father. This happens, that the Word may be fulfilled that is written in their Law, "They hated Me without a cause." When the Comforter (Helper, Advocate, Companion, Paraclete) is come, Whom I will send to you from the Father, the Spirit of Truth (Truth's Spirit), Which proceeds from the Father, He shall bear witness (testify) of Me: you also testify, because you have been with Me from the beginning (i.e., from the beginning of His Public Ministry & John's Baptism)." (15:1-27)

"These things I spoke to you, to not stumble you (offend you, scandalize you). They shall dissynagogue you (ex-synagogue you, disfellowship you, excommunicate you): the hour comes, that whoever kills you shall think that he offers service to God. These things will they do, because they have not known the Father, nor Me. These things I spoke to you, that when their hour is come, you remember them, that I told you. These things I said not to you from the beginning, because I was with you. Now I go to Him Who sent Me; none of you asks Me, Whither go Yu? Because I have spoken these things to you, sorrow filled your heart. I tell you the Truth: It is expedient for you that I go away; if I go not away, the Comforter will not come to you; but if I return, I will send Him to you. When He comes, will convict the world in concerning Sin, Righteousness, Judgment: concerning Sin, because they believe not in Me; concerning Righteousness, because I go to the Father, & you behold Me no more; concerning Judgment, because the Prince of this world is judged. I have many things to say to you, you cannot bear them now. When the Spirit of Truth comes, He shall guide you into all the Truth: for He shall not speak from Himself; what He hears He speaks: He shall declare to you the things to come. He shall glorify Me: He shall take of mine, declare it to you. All things the Father has are mine: therefore said I, He takes of Mine, & declare it to you. A little while, you behold Me no more; again a little while, you shall see Me."

Some of His Disciples said one to another, *"What is this He says, "A little while, you behold Me not; again a little while, you shall see Me:"* and, *"Because I go to the Father?"* They said, *"He says, "A little while?" We know not what He means."* Jesus perceived that they were desirous to ask Him, *"Do ye inquire among yourselves that I said, "A little while, you behold Me not, a little while you shall see Me?" Verily, verily, (Amen, amen,) I say to you, you shall weep & lament, the world shall rejoice: you shall be sorrowful, your sorrow shall be turned to joy. A woman when she is in travail (labor, delivery, contractions) has sorrow, because her hour is come: when she delivers the child, she remembers no more the anguish, for the joy that a man (i.e., child, human) is born into the world. You now have sorrow: but I will see you again, your heart shall rejoice, your joy no one takes away from you. In that day you shall ask Me no question. Verily, verily, (Amen, amen,) I say to you, if ye shall ask anything of the Father, He will give it you in My Name. Hitherto have ye asked nothing in My Name: ask, & you shall receive, that your joy may be made full. These things have I spoke to you in dark sayings: the hour comes, when I shall no more speak to you in dark sayings, but shall tell you plainly of the Father.*

In that day you shall ask in My Name: I say not to you, I will ask the Father for you; for the Father Himself loves you, because you loved Me, & believed that I came forth from the Father. I came out from the Father, & came into the world: again, I leave the world, & go to the Father." His Disciples say, "Now Yu speak plainly, & no riddle (proverb, dark-saying, enigma). Now know we Yu know all things, & need not any one should ask Yu: by this we believe Yu came forth from God." Jesus replied, "Do you now believe? Behold, the hour now comes, you shall be scattered, every one to his own, & leave Me alone: I am not alone, because the Father is with Me. These things I spoke to you, that in Me you may have peace. In the world you have tribulation: be of good-cheer; I have overcome the world." (16:1-33)

These things spoke Jesus; lifting up His Eyes to heaven, He said, "Father, the hour is come; glorify Yur Son, that the Son may glorify Yu: as Yu gave Him authority (power) over all flesh, to all whom Yu gave Him, He should give Eternal Life. This is Life Eternal, to know Yu the only true God, & Him Whom Yu sent, (Jesus Christ). I glorified Yu on earth, having accomplished the Work which Yu gave Me to do. Father, glorify Me with Yur own Self with the Glory I had with Yu before the world was. I manifested Yur Name to the men whom Yu gave Me out of the world: Yurs they were, Yu gave them to me; they have kept Yur Word. They know all things Yu gave Me are from Yu: for the Words which Yu gave Me I gave to them; they received them, knew of a truth that I came forth from Yu, they believed Yu sent Me. I pray for them: I pray not for the world, but for those whom Yu gave Me; for they are Yurs: all things that are Mine are Yurs, Yurs are Mine: I am glorified in them."

"I am no more in the world, these are in the world, I come to Yu. Holy Father, keep them in Yur Name which Yu gave Me, they may be one, as We are (note the plural here & below of the Persons of the Father & the Son). While I was with them, I kept them in Yur Name which Yu gave Me: I guarded them, not one of them perished, but the Son of Perdition; that the Scripture might be fulfilled. I come to Yu; these things I speak in the world, that they may have My Joy made full in themselves. I gave them Yur Word; the world hated them, because they are not of the world, as I am not of the world. I pray not to take them from the world, but to keep them from the Evil-One. They are not of the world even as I am not of the world. Sanctify them in the Truth: Yur Word is Truth. As Yu sent Me into the world, even so sent I them into the world. For their sakes I sanctify Myself, that they may be sanctified in truth."

"Neither for these only do I pray, but for them also that believe in Me through their word; that they may all be one; as Yu, Father, are in Me, & I in Yu, they also may be in Us: that the world may believe Yu sent Me. The Glory which Yu gave Me I gave to them to be one, as We are One; I in them, Yu in Me, to be perfected into One; that the world may know that Yu sent Me, & loved them, as Yu loved Me. Father, I desire those whom Yu gave Me be with Me where I am, to behold My Glory, which Yu gave Me: for Yu loved Me before the foundation of the world. Righteous Father, the world knew Yu not, I knew Yu; these knew Yu sent Me; I made known to them Yur Name, & will make it known; that the love wherewith Yu loved Me may be in them, & I in them." (17:1-26)

When Jesus spoke these words, He went forth with His Disciples over the Brook Kidron (2nd Sam. 15, Ez. 11, 43, Zech. 14) (Today Hebrew University sits atop Mount Scopus, the Olivet is immediately east of Temple Mount, & Mount of Scandal (where Solomon built houses for his pagan wives) lies to the south; Jerusalem in plain site from Kidron & Olivet.), where was a garden (Garden of Gethsemane is at the foot of the Mount of Olives outside Jerusalem with small groves of olive trees.), which He entered with His Disciples. Judas, His Betrayer, knew the place: for Jesus oft-times resorted thither with His Disciples. Judas then, having received the band of soldiers, & officers from the Chief Priests & Pharisees, comes thither with lanterns, torches & weapons. Jesus, knowing all the things coming on Him, went forth, says to them, "Whom seek you?" They answered, "Jesus of Nazareth."

Jesus says, "*I am He*". His Betrayer Judas standing with them. When He said, "*I am He*", they went backward, & fell to the ground. Again He asked, "*Whom seek you?*" They replied, "*Jesus of Nazareth.*" Jesus answered, "*I told you that I am He; if you seek Me, let these go their way:*" that the Word might be fulfilled which He spoke, "*Of those whom Yu gave Me I lost not one.*" Simon Peter having a sword drew it, struck the High Priest's servant, & cut off his right ear. The servant's name was Malchus. Jesus said to Peter, "*Put up the sword into the sheath: the cup which the Father has given Me, shall I not drink it?*"

So the band, the chief captain, & officers of the Jews, seized Jesus & bound Him, led Him to Annas first; for he was father in law to Caiaphas, who was High Priest that year. Caiaphas gave counsel to the Jews, that "*it was expedient that one man should die for the people.*" Simon Peter followed Jesus, with another Disciple, who was known to the High Priest, & entered in with Jesus into the court of the High Priest; Peter stood at the door outside. So the other Disciple, known to the High Priest (Therefore this Disciple would be a primary witness to the Trial & Sentence of Jesus.), went out & spoke to her who watched the door, & brought in Peter. The maid who guarded the door says to Peter, "*Are yu one of this Man's Disciples?*" He says, "*I am not.*" (1st) The servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: Peter was with them, standing & warming himself. The High Priest asked Jesus of His Disciples, & of His Teaching (*Doctrine*). Jesus answered him, "*I spoke openly to the world; I always taught in synagogues, & in the Temple, where the Jews come together; in secret spoke I nothing. Why ask Me? Ask them who heard Me, what I spoke to them: these know the things which I said.*" When He said this, one of the officers standing by struck Jesus with His hand, saying, "*Answer yu the High Priest so?*" Jesus responded, "*If I spoke evil, testify of the evil: if well, why strike Me?*" Annas sent Him bound to Caiaphas the High Priest. Simon Peter was standing & warming himself. They said therefore to him, "*Are yu one of His Disciples?*" He denied, & said, "*I am not.*" (2nd) One of the servants of the High Priest, being a relative of him whose ear Peter cut off, says, "*Did not I see yu in the garden with Him?*" Peter denied again (3rd): straightway the rooster crowed.

They lead Jesus from Caiaphas to the Praetorium: and it was early; they themselves entered not into the Praetorium (i.e., guard-station), that they might not be defiled, but might eat the Passover. (Evening of the Passover = sunset to midnight, 6 to 12 PM. Ceremonial uncleanness held for several days up to a month.) Pilate went out, & says, "*What accusation bring you against this Man?*" They replied, "*If this One were not an Evildoer, we should not have delivered Him up to yu.*" Pilate replied, "*Take Him, judge Him according to your Law.*" The Jews said to him, "*It is not lawful for us to put any man to death:*" (i.e., at Passover time in Jewish Law, or by Roman Law the death penalty, especially crucifixion) that the Word of Jesus might be fulfilled, which He spoke, signifying by what manner of death He should die. Pilate again entered the Praetorium, called Jesus, said to Him, "*Are Yu the King of the Jews?*" Jesus answered, "*Say this from yurself, or did others say concerning Me?*" Pilate answered, "*Am I a Jew? Yur own nation & the Chief Priests delivered Yu to me: what have Yu done?*" Jesus answered, "*My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: My Kingdom is not from hence.*" Pilate said to Him, "*Are Yu a King?*" Jesus answered, "*Yu say I am King. For this I was born, for this I came to the world, to testify to the Truth. Anyone of the truth hears My Voice.*" Pilate replied, "*What is truth?*" After he said this, he went out again to the Jews, says to them, *I find no crime in Him. You have a custom* (i.e., so they had no power to execute under Roman rule), *that I should release to you one at the Passover: you want I release to you the King of the Jews?*" They cried out therefore again, "*Not this One, but Barabbas* (Bar-Abbas, Father's-Son)." (Barabbas was a robber.) (18:1-40)

Pilate took Jesus, & scourged (whipped, flogged, emasculated) Him. The soldiers platted a crown of thorns, put it on His Head, arrayed Him in a purple garment; they came to Him, "*Hail, King of*

the Jews!" & struck Him with their hands. Pilate went out again, "*Behold, I bring Him out to you, know that I find no crime in Him.*" Jesus came out, wearing the Crown of Thorns & the Purple Garment. Pilate says to them, "*Behold, the Man!*" (Latin = Ecce Homo) When the Chief Priests & officers saw Him, they shouted, "*Crucify Him, crucify Him!*" (Crucifixion on a cross or stake or post or tree was a Roman capital punishment or death penalty against Roman rule or law.) Pilate says, "*Take Him yourselves, crucify Him: for I find no crime in Him.*" (i.e., granting them permission to execute Him by Jewish hands without Roman interference) Jews answered him, "*By our Law He must die, because He made Himself God's Son.*" When Pilate heard, he was more afraid; he entered into the Praetorium again, says to Jesus, "*Whence are Yu?*" Jesus gave him no answer. Pilate says to Him, "*Speak Yu not to me? Know Yu not I have power* (authority) *to release Yu, & to crucify Yu?*" Jesus replied, "*Yu have no power* (authority) *against Me, except it were given Yu from above: he who delivered Me to you has greater sin.*" At this Pilate sought to release Him: the Jews cried out, "*If you release this One, you are not Caesar's friend: everyone who makes himself a King speaks-against* (denounces, renounces) *Caesar.*" When Pilate heard these words, he brought Jesus out, sat down on the Judgment-Seat (Bema, Bench, Chair) at a place called The Pavement, but in Hebrew, Gabbatha (Greek = Lithostros, Stone-pavement). It was the Preparation of the Passover (Passover-Eve or day before Passover, from sunset to sunset.): it was about the 6th hour (midday, noon, 12 pm). He says to the Jews, "*Behold, your King!*" They shouted, "*Away with Him, away with Him, crucify Him!*" Pilate says, "*Shall I crucify your King?*" The Chief Priests answered, "*We have no King but Caesar.*" He delivered Him to them to be crucified.

They took Jesus, He went out, bearing the cross for Himself, to the place called Place of a Skull (Skull Place, Cranial Place), which is called in Hebrew, Golgotha: they crucified Him, with Him two others, on either side one, Jesus in the middle. Pilate wrote a title also, & put it on the cross. Written: "*JESUS OF NAZARETH* (the Nazarene), *KING OF THE JEWS* (Jews' King)." This title read by many of the Jews, the place where Jesus was crucified was near to the city; and it was written in Hebrew, in Latin, & in Greek. Chief Priests of the Jews said to Pilate, "*Write not, "Jews' King;" but He said, "I am the Jews' King."*" Pilate answered, "*What I have written I have written.*"

The soldiers when they crucified Jesus, took His Garments & made four parts, to every soldier a part; also the coat: the coat was seamless, woven from the top throughout. They said, "Let us not tear it, but cast lots for it, whose it shall be: to fulfill the scripture which says, "*They parted My Garments among them, on My Vesture they cast lots.*" These things the soldiers did. There were standing by the Cross of Jesus His Mother, His Mother's sister, Mary the wife of Clopas, & Mary Magdalene. When Jesus saw His Mother, & the Disciple whom He loved standing-by (near-by), He says to His Mother, "*Woman, behold your son!*" Then to the Disciple, "*Behold, your mother!*" From that hour the Disciple took her to his own home (The Disciple whom Jesus loved is the Apostle John, of the youngest of the Apostles.). After this Jesus, knowing all things are finished, that the Scripture might be accomplished, says, "*I thirst.*" There was a vessel full of vinegar (sour-wine): *they put a sponge full of the vinegar on hyssop* (i.e., as sedative & medicine), & *brought it to His Mouth.* When Jesus had received (tasted) the vinegar (sour-wine), He said, "It is finished:" (here throughout it is teleō as in telos & not ginomai as in genesis) He bowed His Head, gave up His Spirit (expired, stopped-breathing).

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross on the Sabbath (for the day of that Sabbath was a high (great) day), asked of Pilate their legs be broken, to be taken away. The soldiers came, broke the legs of the 1st, & of the 2nd who was crucified with Him: when they came to Jesus, saw He was dead already, they brake not His Legs: one of the soldiers with a spear pierced His Side, straightway there came out Blood & Water. *He who saw testified, his witness is true: he knows he says true, that you may believe.* For these things happened, to fulfill Scripture, "*His Bone shall not be broken.*" Another Scripture says, "*They shall look on Him Whom they pierced.*" After these things Joseph of Arimathaea, being a Disciple of Jesus, secretly for fear of the Jews, asked of Pilate to remove Jesus' Body: Pilate gave him permission. He

came & removed His Body. Nicodemus also came, who at the beginning came to Him by night, bringing a mixture of myrrh & aloes, about a hundred pounds (litas, whence our liter, Roman pound = to 3/4th English pound; some 75 pounds). So they took Jesus' Body, bound it in linen cloths with the spices, as the custom of the Jews is to bury. In the place where He was crucified there was a garden; in the garden a new Tomb wherein no one ever laid. Because of the Jews' Preparation they laid Jesus (for the Tomb was near by). (19:1-42)

The 1st day of the week (i.e., after Sabbath, Saturday, Sunday morning before sunrise) comes Mary Magdalene early, while it was dark, to the Tomb, sees the stone taken away from the Tomb. She runs to Simon Peter, & to the other Disciple whom Jesus loved, says to them, "*They have taken away the Lord out of the Tomb, we know not where they have laid Him.*" Peter went forth, with the other Disciple, they went toward the Tomb. They ran together: the other Disciple outran Peter, came first to the Tomb; stooping & looking in, he sees the linen cloths lying; but entered not. Simon Peter comes, following him, entered the Tomb; sees the linen cloths lying, & the napkin, that was on His Head, not lying with the linen cloths, but rolled up in a place by itself. Then entered the other Disciple, who came first to the Tomb, he saw, & believed. Still they knew not the Scripture, '*He must rise from the dead.*' The Disciples returned to their own home. Mary was standing outside the Tomb weeping: she wept, she stooped & looked into the Tomb; she sees 2 Angels in white sitting, one at the head, one at the feet, where Jesus' Body laid. They say to her, "*Woman, why weep yu?*" She says, "*They have taken away my Lord, I know not where they laid Him.*" When she said this, she turned around, sees Jesus standing, knew not that it was Jesus. Jesus says to her, "*Woman, why weep yu? whom seek yu?*" She, supposing Him to be the gardener, says to Him, "*Sir (Lord), if Yu moved Him hence, tell me where yu laid Him, I will take Him away.*" Jesus says to her, "*Mary*". She turns, says to Him in Hebrew (Aramaic-Hebrew), "*Rabboni*"; which is to say, Teacher." Jesus says, "*Touch Me not; I am not ascended to the Father: go to My Brothers, say to them, I ascend to My Father & your Father, My God & your God.*" Mary Magdalene comes, tells the Disciples, "*I have seen the Lord;*" & He said these things to her.

It was evening, the 1st day of the week (Sunday before sundown which commences the beginning of the next day or the 2nd day, Monday.), the doors were shut where the Disciples were, in fear of the Jews, Jesus came & stood in the midst, says to them, "*Peace be to you.*" After He said this, He showed to them His Hands & His Side. The Disciples were glad, when they saw the Lord. Jesus said again, "*Peace be to you: as the Father sent Me, so send I you.*" When He said this, he breathed on them, says to them, "*Receive the Holy Spirit: whose sins you forgive* (release), *they are forgiven them; whose sins you retain* (keep), *they are retained.*" Thomas, one of the Twelve, called Didymus, was not with them when Jesus came. The other Disciples said to him, "*We have seen the Lord*". He replied, "*Except I shall see in His Hands the print (mark, scar) of the nails, & put my hand into His Side, I will not believe.*" After 8 days His Disciples were inside, Thomas with them. Jesus comes, the doors being shut, stood in the midst, & said, "*Peace be to you.*" He says to Thomas, "*Reach hither yur finger, see My Hands; reach hither yur Hand, put it into My Side: be not faithless, but believing.*" Thomas responded, "*My Lord & My God.*" Jesus replied, "*Because yu see Me, yu believed: blessed are they who have not seen, & believed.*" (Many other signs did Jesus in the presence of the Disciples, which are not written in this Book: these are written, that you may believe Jesus is the Christ, God's Son; believing you may have Life in His Name.) (20:1-31)

After these things Jesus manifested Himself again to the Disciples at the Sea of Tiberias (Sea of Galilee, Lake Tiberias); He appeared in this way. There was together Simon Peter, Thomas Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, & two other of His disciples. Simon Peter says to them, "*I go fishing.*" They say, "*We come with yu.*" They went forth, entered the boat; that night they

caught nothing. When day was breaking, Jesus stood on the beach: the Disciples knew not it was Jesus. Jesus says to them, "*Children, have you anything to eat?*" They answered, "*No.*" He said to them, "*Cast the net on the right side of the boat, & you shall find.*" They cast, they were not able to draw it for the multitude of fishes. That Disciple therefore whom Jesus loved says to Peter, "*It is the Lord.*" When Simon Peter heard it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. The other Disciples came in the little boat (for they were not far from the land, but about 200 cubits off (c. 300 ft. or 10 yards, about the playing field of a standard football field)), dragging the net full of fishes. When they got out on the land, they see a fire of coals there, fish laid thereon, & bread. Jesus says to them, "*Bring of the fish which you caught.*" Simon Peter went up, drew the net to land, full of great fishes, 153: there were so many, yet the net was not rent. Jesus says to them, "*Come, break your fast.*" None of the Disciples dared inquire, "*Who are Yu?*" knowing it was the Lord. Jesus comes, takes the bread, gives them, the fish likewise.

This is the 3rd time Jesus appeared to the Disciples, after He rose from the dead (Resurrection). When they broke fast, Jesus says to Simon Peter, "*Simon, of John, love yu Me more than these?*" He says to Him, "*Yes, Lord; yu know I love yu.*" He says to him, "*Feed My Lambs.*" He says to him again a 2nd time, Simon, of John, love yu Me? He says to Him, "*Yes, Lord; yu know I love Yu.*" He says to him, "*Tend* (shepherd, watch, care for) *My Sheep.*" He says to him the 3rd time, "*Simon, of John, love yu Me?*" Peter was grieved because he said to him the 3rd time, "*Love* (Like, here *phileō*, *philos*, the 1st, 2nd time was *agapaō*, *agapē*) *yu Me?*" He said to Him, "*Lord, Yu know all things; Yu know I love Yu.*" Jesus says to him, "*Feed My Sheep. Verily, verily,* (Amen, amen,) *I say to yu, When yu were young, yu girded* (dressed) *yurself, walked whither yu wanted: when old, yu shall stretch-forth* (extend) *yur hands, another shall gird yu, carry yu whither yu want not.*" This He spoke, signifying by what death he should glorify God. After He spoke this, He says to him, "*Follow Me.*" Peter, turning about, sees the Disciple whom Jesus loved following; who also leaned back on his breast at the supper, & said, "*Lord, who is Yur Betrayer?*" Peter says to Jesus, "*Lord, what shall this man do?*" Jesus says to him, "*If I will* (desire, want, wish) *that he wait till I return, what is that to yu? Follow Me.*" This saying went forth among the Brothers, that disciple should not die: Jesus said not to him, he should not die; but, "*If I want that he wait till I return, what is that to yu?*" (This is the Disciple who testifies of these things, & wrote these things: we know that his witness is true. There are also many other things which Jesus did, which if they should be all written, I suppose that the world would not contain the books that could be written.) (21:1-25)

Book of the Acts of the Apostles: Chapters: 1-28.

The former Treatise (*first Word, prior Account, 1st Volume; Luke's Gospel*) I made (*produced, published*), Theophilus (Greek = God-lover), concerning what Jesus did & taught, till the day He was received up, after He had given commandment through the Holy Spirit to the Apostles whom He had chosen: to whom He showed (*appeared, evidenced*) Himself alive after His Passion (*Suffering, Experience*) by many proofs (*demonstrations, signs, evidences*), appearing to them by the space of 40 days, speaking the things concerning God's Kingdom: assembled-together (*gathered-, meeting-*) with them, He charged them not to depart from Jerusalem, but to wait for the Promise of the Father, which, said He, "*you heard from Me: John baptized in* (with, by) *water; you shall be baptized in* (with,

by) ***the Holy Spirit not many days more.***" When they came-together, asked Him, "***Lord, do Yu at this time restore the Kingdom to Israel?***" He replied, "***It is not for you to know times or seasons, which the Father set within His Authority*** (Power). ***You shall receive power, when the Holy Spirit is come on you: you shall be My Witnesses in Jerusalem, in all Judaea & Samaria, & to the furthest-part*** (ends, limits) ***of the earth.***" When He said this, as they were looking, He ascended; a cloud received Him out of their sight. While they were looking steadfastly to heaven as He went, 2 Men stood by them in white apparel; who said, "***Ye men of Galilee, why stand looking to heaven? this Jesus, Who was received up from you to heaven shall return in like manner as you watched Him going to heaven.***" Then returned they to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey off (i.e., 1 mile distance).

When they came in, they went up to the upper chamber, where they were staying; both Peter, John & James, Andrew, Philip, Thomas, Bartholomew, Matthew, James of Alphaeus, Simon the Zealot, & Judas of James (*Jacob*). (11 Apostles) These with one accord continued steadfastly in prayer, with the women, & Mary, Jesus' Mother, & with His Brothers. In these days Peter stood up in the midst of the Brothers, (some 120 persons gathered-together), & said, Brothers, it was needful that the Scripture be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to them who took (*seized, arrested*) Jesus. He was numbered among us, & received his portion in this Ministry (*Service, Deaconate*). (This one obtained a field with the reward of his iniquity; falling headfirst, he burst -apart in the midst, his bowels gushed out. It became known to all the dwellers (*residents, occupants*) at Jerusalem; insomuch that in their language (i.e., Hebrew-Aramaic) that field was called Akeldama, that is, the Field of Blood (Blood-Field, Blood's-Field).) It is written in the Book of Psalms, "***Let his habitation be made desolate, let no man dwell therein: his office let another take.***" Of the men which accompanied us all the time the Lord Jesus went in & went out among us, beginning from John's Baptism, to the day that He was received up from us, of these must one become a witness with us of His Resurrection. They put forward 'two', Joseph called Barsabbas (Bar-sabbas, not Bars-Abbas; Son-?), who was surnamed Justus, & Matthias. They prayed, "***Lord, Who know the hearts of all men, show of these 'two' the one who Yu chose to replace in this Ministry & Apostleship from which Judas fell-away*** (*forfeited, lost, gave-up*), ***that he might go to his own place.***" They gave lots (i.e., decided by chance, by lottery) for them; the lot fell on Matthias; he was numbered with the Eleven Apostles. (1:1-26)

When the Day of Pentecost came, they were all together in one place. Suddenly there came from heaven a sound as of the rushing of a mighty wind, it filled the house where they were sitting. There appeared to them tongues parting asunder, like as of fire; it sat on each one of them. They were all filled with the Holy Spirit to speak with other tongues (i.e., foreign languages), as the Spirit gave them utterance. There were dwelling at Jerusalem Jews, devout men, from every nation under heaven. When this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language (*dialect*). They were all amazed & marveled, saying, "***Are not all these who speak Galilaeans? How hear we, every man in our own language*** (*dialect*) ***wherein we were born? Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judaea & Cappadocia, in Pontus & Asia, in Phrygia & Pamphylia, in Egypt & the parts of Libya about Cyrene, & sojourners from Rome, both Jews & proselytes, Cretans & Arabians, we hear them speaking in our tongues*** (*languages*) ***God's Mighty-works*** (*Greatness, Wonders*).)" They were all amazed & perplexed, saying one to another, "***What means this?***" Others mocking, "***They are filled with new-wine.***"

Peter, standing up with the Eleven, lifted up his voice, spoke-out to them, "Men of Judaea, all who dwell at Jerusalem, be this known to you, give ear to my words. These are not drunken, as ye suppose; seeing it is but the 3rd hour of the day (i.e., c. 9 a.m., 3rd hour after sunup). This is what was spoken through the Prophet Joel: "***In the Last Days, says God, I will pour forth of My Spirit on all flesh:***

your sons & daughters shall prophesy, your young-men (youths) see visions, your old-men (elders) dream dreams: on My Servants & Maids (Maidens, Handmaidens) in those days will I pour forth of My Spirit to prophesy. I will show wonders in the heaven above, signs on the earth beneath; blood, fire, & vapor of smoke: The sun shall be turned to darkness, the moon to blood, before the Lord's Day come, that Great & Notable Day. It shall be, whoever calls on the Lord's Name shall be saved."

"Men of Israel, hear these words: Jesus of Nazareth, a Man approved of God to you by Mighty-works (Powers, Miracles), wonders & signs which God did by Him in the midst of you, as you know; Him, delivered up by the determinate (prearrangement, predesignated) counsel (purpose, plan) & foreknowledge (preknowlege, prediction, prognosis) of God, you by the hand of lawless men did crucify & slay (fixed taking-away; i.e., affixed to the cross & lifting up & taking away life, nailing to death on the cross): Whom God raised up, having loosed the pangs of death: because it was not possible that He should be held by it. David says concerning Him, "I beheld the Lord always before My Face; For He is on My Right Hand, that I should not be moved: My Heart was glad, My Tongue rejoiced; My Flesh also shall dwell in hope: Yu will not leave My Soul in (to, into) Hades (Hell, Sheol, Grave, Death), neither will Yu give Yur Holy One to see corruption. Yu made known to Me the Ways of Life; Yu make Me full of gladness with Yur Countenance.!!!

"Brothers, I say to you freely of the Patriarch David, he both died & was buried, his tomb is with us to this day. Being a Prophet, knowing God had sworn with an Oath to him, that of the fruit of his loins he would set one upon his Throne; foreseeing this he spoke of the Resurrection of the Christ: He was not left in (to, into) Hades, nor did His Flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being by the Right Hand of God exalted, having received of the Father the Promise of the Holy Spirit, He poured forth this, which you see & hear. David ascended not to the heavens: but says, "The Lord said to my Lord, "Sit on My Right Hand, till I make Yur Enemies the Footstool of Yur Feet.!!! Let all the House of Israel know assuredly, God Him both Lord & Christ, this Jesus Whom you crucified."

When they heard this, they were pricked in their heart, said to Peter & the rest of the Apostles, *"Brothers, what shall we do?"* Peter said to them, *"Repent, be baptized every one of you in the Name of Jesus Christ to (for, into) the remission (forgiveness, pardon, release, cancel) of your sins; to receive the Gift of the Holy Spirit. To you is the Promise, & to your children, & to all afar off, as many as the Lord our God calls to Him."* With many other words he testified, & exhorted them, *"Save yourselves from this crooked generation."* They who received his word were baptized: there were added to them in that day about 3,000 souls. They continued steadfastly in the apostles' teaching & fellowship, in breaking of bread & prayers. Fear came on every soul: many wonders & signs (miracles) were done through the Apostles. All who believed were together, had all things common; they sold their possessions & goods, parted them to all, according as any had need. Day by day, continuing steadfastly with one accord in the Temple, breaking bread at home, they took their food with gladness & singleness of heart, praising God, having favor with all the people. The Lord added to them ((the Church), Assembly, Ekklesia) day by day those saved. (2:1-47)

Peter & John were going to the Temple at the Hour of Prayer, being the 9th hour (c. 3 p.m.). A man lame from his mother's womb (*his birth*) was carried, whom they laid daily at the Temple's Door (*Gate*), called Beautiful, to ask alms (*to beg*) from them who entered the Temple; seeing Peter & John about to go into the Temple, asked to receive alms. Peter, fixing his eyes on him, with John, said, *"Look on us."* He heeded them, expecting to receive something from them. Peter said, *"Silver & gold have I none; what I have, I give. In the name of Jesus Christ of Nazareth, walk."* He took him by the right hand, raised him up: immediately his feet & ankle-bones received strength. Leaping up, he stood, began to walk; he entered the Temple with them, walking, leaping, & praising God. The people saw him walking & praising God: they took knowledge of (recognized) him, who sat begging at the

Beautiful Gate of the Temple; they were filled with wonder & amazement at what had happened to him. As he held Peter & John, the people ran together to them in the Porch that is called Solomon's, greatly wondering.

When Peter saw it, he responded to the people, *"Ye men of Israel, why marvel at this one? or why fix your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, Isaac, & Jacob, the God of our Fathers, glorified His Servant Jesus; Whom you delivered up, & denied before the face of Pilate, when he determined to release Him. You denied the Holy & Righteous One, & asked for a murderer to be granted to you, killed the Prince of Life; Whom God raised from the dead; whereof we are witnesses. By faith in (on, upon) His Name, His Name made this one strong, whom you see & know: the faith which is through Him gave him this perfect soundness in the presence of you all. Brothers, I know that in ignorance you did it, as did your rulers. What God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent, turn-again (return), that your sins be blotted-out, that there may come seasons of refreshing from the Lord's Presence; to send the Christ appointed for you, Jesus: Whom the heaven must receive till the times of restoration of all things, whereof God spoke by the mouth of His holy Prophets from of old. Moses said, "A Prophet the Lord God raise up to you from among your brothers, like me. You must listen to Him in what He speaks to you. Every soul who listens not to that Prophet, must be destroyed from among the people." The Prophets from Samuel & after, as many as spoke, they told of these days. You are the sons (children) of the Prophets, & of the Covenant God made with your Fathers, saying to Abraham, "In your seed (offspring, descendants) shall all the families of the earth be blessed."* To you first God raised up His Servant, sent Him to bless you, in turning away every one of you from your iniquities."

(3:1-26)

As they spoke to the people, the Priests, the Captain of the Temple, & the Sadducees came on them, very troubled because they taught the people, & proclaimed in Jesus the Resurrection from the dead. They laid hands on them, put them in ward till morning: it was now evening. Many of them who heard the Word believed; the number of the men came to be about 5,000. In the morn, their Rulers, Elders, & Scribes were gathered-together in Jerusalem; Annas the High Priest was there, and Caiaphas, John, Alexander, & the relatives of the High Priest. When they set them in the midst, they inquired, *"By what Power, or in what Name, have you done this?"*

Then Peter, Holy Spirit filled, said to them, *"Ye Rulers of the people, & Elders, if we this day are examined concerning a good deed done to an impotent man, by what means this one is made whole; be it known to you, & to the People of Israel, in the Name of Jesus Christ of Nazareth, Who you crucified, Who God raised from the dead, in Him this man stands here whole. He is the Stone which was set at nought of you the builders, which was made the Head of the corner. In none other is there Salvation: neither is any other name under heaven, given among men, wherein we must be saved."* When they saw the boldness of Peter & John, perceived that they were unlearned (uneducated, scholarly) & ignorant (illiterate, simple) men, they marveled; they took knowledge of them, they were with Jesus. Seeing the man that was healed standing with them, they could say nothing against it. When they commanded them to go aside out of the Council (Sanhedrin), they conferred among themselves, *"What shall we do to these men? A notable miracle was worked through them, is manifest to all that dwell in Jerusalem; we cannot deny it. That it spread no further among the people, let us threaten them, to speak to no one in this Name."* They called them, charged them not to speak nor teach in the Name of Jesus. Peter & John answered, *"Whether it is right in the sight of God to listen to you rather than to God, judge you: we cannot but speak what we saw & heard."* When they further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for what was done. The man was more than 40 years old, on whom this miracle of healing was done.

Being let go, they came to their own company, reported all that the Chief Priests & Elders had said to them. When they heard it, lifted up their voice to God with one accord, "Lord, Yu made the heaven, earth, sea, & all in them: Who by the Holy Spirit, by the mouth of our Father David Yur Servant, said, "Why did the Gentiles rage, & the Peoples imagine vain things? The Kings of the earth set themselves in array, the Rulers were gathered-together, against the Lord, & against His Anointed: Of a truth in this city against Yur holy Servant Jesus, Whom Yu anointed, both Herod Pontius Pilate, with the Gentiles & the Peoples of Israel, were gathered-together, to do whatever Yur Hand & Yur council foreordained to happen. Lord, look on their threatenings: grant to Yur servants to speak Yur Word with all boldness, while Yu stretch forth Yur Hand to heal; signs & wonders may be done through the Name of Yur Holy Servant Jesus." When they prayed, the place was shaken wherein they were gathered together; they were filled with the Holy Spirit, they spoke the Word of God with boldness. The multitude of them that believed were of one heart & soul: not one of them said that aught of the things which he possessed was his own; but they had all things common. With great power gave the Apostles their witness of the Resurrection of the Lord Jesus: great Grace was on them all. Neither was there among them any who lacked: as many as were possessors of lands or houses sold them, brought the prices of the things that were sold, laid them at the Apostles' feet: distribution was made to each, according as anyone had need. Joseph, who by the Apostles was surnamed Barnabas (being interpreted (translated), Son of Exhortation; (Bar-nabas)), a Levite, a man of Cyprus by race, having a field, sold it, brought the money, laid it at the Apostles' feet. (4:1-37)

Certain man named Ananias, with Sapphira his wife, sold a possession (*property*), kept back part of the price, his wife also being secret (*private, party*) to it, brought a certain part, laid it at the Apostles' feet. Peter said, "Ananias, why has Satan filled yur heart to lie to the Holy Spirit, to keep back part of the price of the land? While it remained, did it not remain yur own? after it was sold, was it not in yur power? How is it that yu conceived this thing in yur heart? yu lied not to men, but to God." Ananias hearing these words fell down & gave up the ghost: and great fear came upon all that heard it. The young men arose wrapped him round, they carried him out & buried him. It was about the space of 3 hours after, when his wife, not knowing what was done, came in. Peter asked, "Tell me whether you sold the land for so much." She said, "Yes, for so much." Peter said to her, "How is it that you agreed together to try the Lord's Spirit? The feet of them who have buried yur husband are at the door, they shall carry yu out." She fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. Great fear came on the whole Church, (Assembly, Ekklesia, Ecclesia; here the 1st occurrence of the *ekklesia* in the Acts, if the disputed occurrence or variant reading in Acts 2:47 is rejected; the only occurrence in the Gospels is in Mat, 16 & 18) & on all who heard these things. By the hands of the Apostles were many signs & wonders worked among the people; they were all with one accord in Solomon's porch. But of the rest dared no one join himself to them: howbeit the people magnified them; believers were the more added to the Lord (compare this with the variant reading of Acts 2:47), multitudes both of men & women; insomuch they carried out the sick into the streets, laid them on beds & couches, that, as Peter came by, at the least his shadow might overshadow some of them. There also came together the multitudes from the cities round about Jerusalem, bring sick folk, & those vexed with unclean spirits: everyone were healed.

The High Priest rose up with those of the Sect (*heretics, party*) of the Sadducees, they were filled with jealousy, laid hands on the Apostles, put them in public ward (*jail, prison*). The Lord's Angel at night opened the prison doors, brought them out, & said, "Go, stand & speak in the Temple to the people all the words of this Life." When they heard this, they entered the Temple about daybreak, & taught. The High Priest came, & those with him, called the Council (Sanhedrin) together, with the Senate (*Elders*) of the Children of Israel, sent to the prison-house to have them brought. The officers

who came found them not in the prison; they returned, reported, "The prison-house we found shut in all safety (security), *the keepers* (guards) standing at the doors: but when we had opened, we found no one inside." When the Temple Captain & Chief Priests heard these words, they were much perplexed concerning them where this would grow (spread). There came one, "*The men whom you put in the prison are in the Temple standing & teaching the people.*" Then went the captain with the officers, brought them, without violence; they feared the people, lest they should be stoned.

When they had brought them, they set them before the Council (*Sanhedrin*). The High Priest told them, "We strictly charged you not to teach in this Name: you have filled Jerusalem with your teaching, & intend to bring this Man's Blood on us." Peter & the Apostles answered, "We must obey God rather than men. The God of our Fathers raised up Jesus, Whom you killed, hanging Him on a Tree (wood, cross, pole). *Him God exalted with His Right-hand to be Prince & Saviour, to give repentance to Israel, & remission of sins. We are witnesses of these things; so is the Holy Spirit, Whom God gave to them who obey Him.*" When they heard this, were cut to the heart, & minded (intended) to slay them. There stood up one in the Council (*Sanhedrin*), a Pharisee, named Gamaliel, a doctor of the law (law-doctor, law-teacher, law-expert), honored by all the people, commanded to put the men out a little while. He said to them, "*Men of Israel, take heed to yourselves as touching these men, what ye are about to do. Before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about 400, joined themselves: who was slain with all who obeyed him, were dispersed, & came to nothing. After this one rose up Judas of Galilee in the days of the enrolment (census), drew away some of the people after him: he also perished; & those who obeyed him, were scattered abroad. I say to you, Refrain from these men, leave them alone: for if this counsel or this work be of men, it will be overthrown: if it is of God, you will not be able to overthrow them; lest perhaps you be found even to be fighting against God.*" They agreed with him: when they called the Apostles to them, they beat (whipped) them, charged them not to speak in the Name of Jesus, & let them go. They departed from the presence of the Council (*Sanhedrin*), rejoicing they were counted worthy to suffer dishonor for the Name. Daily in the Temple & at home, they ceased not to teach & preach Jesus the Christ (*Christ Jesus, the Messiah Jesus*). (5:1-42)

Now in these days, when the number of the Disciples was multiplying, there arose a murmuring (complaining) of the Grecian-Jews (Hellenists) against the Hebrews, because their widows were neglected in the daily ministration (service, deaconry). The Twelve called the multitude of the Disciples to them, & said, "*It is not fit that we should forsake God's Word, & serve tables. Brothers, look from among you 7 men of good report, full of the Spirit & Wisdom, whom we may appoint over this need. We will persist in Prayer, & in the ministry* (service, deaconry) *of the Word.*" The word pleased the whole multitude: they chose Stephen, a man full of faith & the Holy Spirit, & Philip, Prochorus, Nicanor, Timon, Parmenas, & Nicolaus a proselyte (convert) of Antioch; whom they set before the Apostles: when they prayed, they laid hands on them. God's Word increased; the number of the disciples multiplied in Jerusalem; a many of the priests were obedient to the Faith.

Stephen, full of Grace & Power, worked great wonders & signs among the people. There arose some (i.e., Jews) from the so called Synagogue of the Libertines, Cyrenians, Alexandrians, & from Cilicia & Asia, disputing (debating, arguing) with Stephen. They were not able to resist the Wisdom & Spirit by which he spoke. They suborned (bribed, persuaded, enticed) men, who said, "*We heard him speak blasphemous words against Moses, & God.*" They stirred up the people, elders, & scribes, came on him, seized him, brought him to the Council (*Sanhedrin*), set up false witnesses, who said, "*This one ceases not to speak words against this Holy Place, & the Law: we have heard him say, this Jesus of Nazareth shall destroy this place, change the customs which Moses delivered to us.*" All who sat in the Council (*Sanhedrin*), fixing their eyes on him, saw his face as it had been the face of an Angel. (6:1-15)

The High Priest said, "Are these things so?" He replied, "Brothers & Fathers, listen: The God of Glory appeared to our Father Abraham, when he was in Mesopotamia, before he dwelt in Haran, & said to him, "Leave yur land, kindred, go to the land which I shall show yu." He came out of the Land of the Chaldaeans, dwelt in Haran: thence, when his father was dead, God removed him to this land, wherein ye now dwell: He gave him no inheritance in it, not so much as to set his foot on: he promised to give it to him in possession, & to his seed after him, when as yet he had no child. God spoke on this wise, his seed should sojourn in a strange land, they should bring them into bondage (slavery), mistreat them ill, 400 years. The nation to which they shall be enslaved will I judge, said God: after that shall they come forth to serve Me in this place. He gave him the Covenant of Circumcision: Abraham fathered Isaac, circumcised him the 8th day; Isaac birthed Jacob, Jacob the Twelve Patriarchs. The Patriarchs, with jealousy against Joseph, sold him into Egypt: God was with him, delivered him out of all his afflictions, gave him favor & wisdom before Pharaoh King of Egypt, who made him Governor over Egypt & his house. There came a famine over Egypt & Canaan, great affliction: our Fathers found no sustenance. When Jacob heard that there was grain in Egypt, he sent forth our Fathers the first time. At the second time Joseph was made known to his brothers; and Joseph's race became manifest to Pharaoh. Joseph sent & called Jacob his father, & his kindred, 75 souls. Jacob went to Egypt; he died with our Fathers; they were carried over to Shechem, laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem." (7:1-16 covers the Book of Generations in Genesis.)

"As the time of the promise drew near which God vouchsafed to Abraham, the people grew & multiplied in Egypt, till arose another King over Egypt, who knew not Joseph. The same dealt craftily with our race, ill-treated our Fathers, to cast out their babes to the end they might not live. At which season Moses was born, exceeding fair; he was nourished 3 months in his father's house. When he was cast out, Pharaoh's daughter took him up, nourished him as her own son. Moses was instructed in all the wisdom of the Egyptians; he was mighty in his words & works. When he was nearly 40 years old, it came into his heart to visit his brothers the Children of Israel. Seeing one of them suffer wrong, he defended him, avenged the oppressed, smiting the Egyptian: he supposed his brothers understood God by his hand was giving them deliverance; they understood not. The day following he appeared to them as they fought, wanted to set them at one again (reconcile them), saying, "Sirs, you are brothers; why wrong one to another?" He who did his neighbor wrong thrust him away, saying, "Who made yu Ruler & Judge over us? Want to kill me, as yu killed the Egyptian yesterday?" Moses fled at this word, became a sojourner in the land of Midian, where he fathered two sons. When 40 years were fulfilled, an Angel appeared to him in the wilderness of Mount Sinai (i.e., Horeb), in a Flame of Fire in a bush. When Moses saw it, he wondered at the sight: as he drew near, there came the Lord's Voice, "I am the God of yur Fathers, the God of Abraham, Isaac, & Jacob." Moses trembled, dared not look. The Lord said to him, "Loose the shoes (sandals) from yur feet: for the place whereon yu stand is Holy Ground. I have surely seen the affliction of My People in Egypt, heard their groaning, I am come down to deliver them: come, I will send yu to Egypt." This Moses whom they refused, saying, "Who made yu Ruler & Judge? him God sent to be both Ruler & Deliverer by the Hand of the Angel Who appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the Wilderness 40 years. This Moses who said to the Children of Israel, "A Prophet shall God raise up to you from among your brothers, like me." This is he who was in the Church (Ekklesia, Assembly, Congregation) in the wilderness with the Angel Who spoke to him in the Mount Sinai (i.e., Horeb), & with our Fathers: who received living Oracles to give to us: to whom our Fathers would not be obedient, but thrust him from them, turned back in their hearts to Egypt, saying to Aaron, "Make us Gods (gods, idols) to go before us: as for this Moses, who led us out of the Land of Egypt, we know not what is become of him." They made a calf in those days, brought a

sacrifice to the idol, rejoiced in the works of their hands." (7:17-41 covers the Book of Exodus and Leviticus, Numbers, & Deuteronomy, completing the perusal of the Torah or Law of Moses.)

"God turned, gave them up to serve the host (army, forces, powers) of heaven; as it is written in the Book of the Prophets, Did ye offer to me slain beasts & sacrifices 40 years in the Wilderness, O House of Israel? You set up the Tabernacle of Moloch, & the Star of the God Rephan, The figures (idols, images) which you made to worship them: I will deport you beyond Babylon. (See Amos 5, & the other Minor Prophets.) *Our Fathers had the Tabernacle of the Testimony in the Wilderness, as He appointed Who spoke to Moses, to make it according to the figure (pattern, design) seen. Which our Fathers, in their turn, brought in with Joshua* (Jesus, the Greek rendition) *when they entered on the possession of the nations, who God thrust out before the face of our Fathers, to the days of David, who found favor (grace) in God's sight, & asked to find a Habitation for Jacob's God. Solomon built Him a House. The Most High dwells not in houses made with hands; as says the Prophet, "The heaven is My Throne, the Earth the Footstool of My Feet: What manner of House will you build Me? says the Lord: Or what is the place of My Rest? Did not My Hand make all these things?"*" (7:42-50 covers the time from Joshua to David & Solomon, or from the Judges to the Kings.)

"You stiff-necked & uncircumcised in heart & ears, you do always resist the Holy Spirit as your Fathers did. Which of the prophets did not your Fathers persecute? they killed them who showed before of the coming of the Righteous One; of whom you have now become betrayers & murderers; who received the Law (Torah) as it was ordained by Angels, & kept it not." When they heard these things, they were cut to the heart, they gnashed (snarled) on him with their teeth. He, being full of the Holy Spirit, looked up steadily to heaven, saw God's Glory, Jesus standing on the Right Hand of God, & said, *"Look, I see the heavens opened, the Son of Man standing on God's Right hand."* They shouted with a loud voice, stopped their ears, rushed on him with one accord; they cast him out of the city, & stoned him: the witnesses laid down their garments at the feet of a young-man named Saul. They stoned Stephen, calling on the Lord, saying, *"Lord Jesus, receive my spirit."* He kneeled down, cried with a loud voice, *"Lord, lay not this sin to their charge."*" When he said this, he fell asleep (i.e., in death)." (7:1-60)

Saul was consenting to his death. There arose that day a great persecution against the Church in Jerusalem; they were scattered abroad throughout the regions of Judaea & Samaria, except the Apostles. Devout men buried Stephen, & made great lamentation over him. Saul wasted (devastated) the Church, entering every house, dragging men & women throwing them in prison. Those scattered (dispersed), went preaching (evangelizing) the Word. Philip went down to the City of Samaria, proclaimed to them the Christ. The multitudes gave heed with one accord to the things that were spoken by Philip, when they heard, & saw the signs (*miracles*) which he did. From many of those with unclean spirits, came out, crying with a loud voice: many that were palsied (*paralyzed*), & lame, were healed. There was much joy in that city.

Certain man, Simon by name, who beforetime in the city used sorcery, amazed the people of Samaria, pretending to be a great somebody: they gave heed to him, from least to greatest, saying, *"This one is the God's Great Power of God."* They heeded him a long time as he amazed them with his sorceries. When they believed Philip preaching Good-news (*Gospel*) concerning God's Kingdom & the Name of Jesus Christ, they were baptized, both men & women. Simon also believed & was baptized, he continued with Philip; seeing signs & great miracles worked, he was amazed. When the Apostles at Jerusalem heard Samaria received God's Word, they sent to them Peter & John: when they were came, prayed for them to receive the Holy Spirit: as yet It was fallen on none of them: only they were baptized in (to, into, unto, for) the Name of the Lord Jesus. They laid their hands on them, they received the Holy Spirit. When Simon saw by the laying on of the Apostles' hands the Holy Spirit was given, he offered them money, saying, *"Give me this power, that on whom I lay my hands, he may*

receive the Holy Spirit." Peter said to him, "*Yur silver perish with yu, to think to obtain God's Gift with money. Yu have no part nor lot in this matter: yur heart is not right before God. Repent of yur wickedness, ask the Lord, if the thought of yur heart be forgiven. I see yu are in the gall of bitterness & in the bond of iniquity.*" Simon responded, "*Pray for me to the Lord, that none of the things which you spoke come on me.*" When they testified & spoke the Lord's Word, returned to Jerusalem, preached the Gospel to many villages of the Samaritans.

The Lord's Angel spoke to Philip, "*Arise, go southward by way from Jerusalem to Gaza:*" the desert. He arose & went: a man of Ethiopia, a eunuch (castrated, women's-guard, chamberlain, house-manager) of great authority under Candace, Queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; he was returning & sitting in his chariot, was reading the Prophet Isaiah. The Spirit said to Philip, "*Go near, join yurself to this chariot.*" Philip ran to him, heard him reading Prophet Isaiah, & asked, "*Understand what yu read?*" He replied, "*How can I, except some one guide me?*" He urged Philip to come up & sit with him. The passage of the Scripture which he was reading was, "*He was led as a sheep to the slaughter; as a lamb before his shearer is dumb, So He opens not His Mouth: In His Humiliation His Judgment was taken away: His Generation who shall declare? His Life is taken from the earth.*" The eunuch asked Philip, *please, of whom speaks the Prophet this? of himself, or of some other?* Philip opened his mouth, beginning from this Scripture, preached to him Jesus. As they went on the way, they came to water; the eunuch says, "*Look, here is water; what hinders me to be baptized?*" [Philip replied, "*If yu believe with yur heart, yu may.*" He replied, "*I believe Jesus Christ is the Son of God.*"] He commanded the chariot to stand still: they went into the water, both Philip & the eunuch, he baptized him. When they came out of the water, the Spirit of the Lord caught away Philip; the eunuch saw him no more, he went on his way rejoicing. Philip was found at Azotus: passing through he preached the gospel to the cities, till he came to Caesarea. (8:1-40)

Saul, breathing threatening & slaughter against the Lord's Disciples, went to the High Priest, requested letters to Damascus Synagogues, if he found any of the Way, whether men or women, to bring them bound to Jerusalem. As he journeyed he drew nigh to Damascus: suddenly there shone around him a light out of heaven: he fell on the ground, heard a Voice saying to him, "*Saul, Saul, why persecute Me?*" He said, "*Who are Yu, Lord?*" He replied, "*I am Jesus Whom Yu persecute: rise, enter the city to be told what yu must do.*" The men who journeyed with him stood speechless, hearing the Voice, seeing nobody. Saul arose from the earth; when his eyes were opened, he saw nothing; they led him by hand, brought him to Damascus. He was 3 days without sight, neither ate nor drink. There was a certain Disciple at Damascus, named Ananias; the Lord said to him in vision, "*Ananias.*" He said, "*I am here, Lord.*" The Lord said to him, "*Arise, go to the Street which is called Straight, inquire in Judas' house for one named Saul of Tarsus: he prays; he saw a man named Ananias coming in, laying his hands on him, to receive his sight.*" Ananias replied, "*Lord, I have heard from many of this man, how much evil he did to Yur Saints at Jerusalem; is here with authority from the Chief Priests to bind all who call-on (invoke) Yur Name.*" The Lord said to him, "*Go yur way: he is My chosen Vessel, to bear My Name before the Gentiles & Kings, & the Children of Israel: I will show him what he must suffer for My Name.*" Ananias departed, entered the house; laying his hands on him said, "*Brother Saul, the Lord, Jesus, Who appeared to yu in the way which yu came, sent me to yu to receive yur sight, to be Holy Spirit filled.*" Instantly there fell from his eyes as it were scales, he received his sight; he arose & was baptized; he took food, was strengthened. He was some days with the Disciples at Damascus. Straightway in the Synagogues he proclaimed Jesus, He is God's Son. All who heard him were amazed, "*Is not he who in Jerusalem made havoc of them who called on this Name? & came here for this intent, to bring them bound before the Chief Priests.*" Saul increased the more in strength, confounded the Jews who dwelt at Damascus, proving that This is the Christ (Messiah). When many

days were fulfilled, the Jews took counsel together to kill him: their plot became known to Saul. They watched the gates day & night to kill him: his disciples took him by night, let him down through the wall, lowering him in a basket. When he came to Jerusalem, he attempted to join himself to the Disciples: they were afraid of him, not believing that he was a Disciple. Barnabas took him, brought him to the Apostles, declared to them how he had seen the Lord in the way, & he spoke to him, & at Damascus he preached boldly in Jesus' Name. He was with them going in and going out at Jerusalem, preaching boldly in the Lord's Name: he spoke & disputed against the Grecian-Jews (*Hellenists, Greeks, i.e., Jews of Greek mixture, Gentile Jews, like the Samaritans as Gentiles*); **but they were seeking to kill him.** When the brothers knew it, they brought him down to Caesarea, sent him forth to Tarsus. The Church throughout all Judaea, Galilee, & Samaria had peace, being edified; walking in the Lord's Fear & in comfort of the Holy Spirit, multiplied.

As Peter went throughout all parts, he came to the Saints who dwelt at Lydda. There he found a man named Aeneas, who was bedridden 8 years; he was paralyzed. Peter said to him, "*Aeneas (Note this most famous of Romans names.), Jesus Christ heals yu: arise and make yur bed.*" Instantly he arose. All who dwelt at Lydda and in Sharon saw him, & they turned to the Lord. At Joppa a Disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works & doing charitable (*acting merciful, giving alms*). In those days, she fell sick, & died: when they had washed her, they laid her in an upper chamber. As Lydda was near to Joppa (some 13 miles or 22 km), the Disciples, hearing that Peter was there, sent two men to him, entreating him, "*Delay not to come to us.*" Peter arose, went with them. When he arrived, they brought him to the upper chamber: and all the widows stood by him weeping, showing the coats & garments which Dorcas made, while she was with them. Peter put them all forth, kneeled down & prayed; turning to the body, he said, "*Tabitha, arise.*" She opened her eyes; when she saw Peter, she sat up. he gave her his hand, raised her up; calling the Saints & widows, he presented her alive. It became known throughout all Joppa: many believed in the Lord. He stayed many days in Joppa with Simon, a tanner. (9:1-43)

There was a man in Caesarea, Cornelius by name (This was a very honored Roman family name; in Latin = "little-horn".), a Centurion (Captain of some 100 soldiers) of the band called the Italian Band, devout, & God-fearing with all his house, who gave much alms to the people, prayed to God always. He saw in a Vision openly, as it were about the 9th hour of the day, God's Angel coming to him, saying, Cornelius: fixing his eyes on him, afraid, said, "*What is it, Lord?*" He said to him, "*Yur prayers & alms are gone up for a memorial before God. Send men to Joppa, to get Simon, who is surnamed Peter: he lodges with Simon a tanner, whose house is by the seaside.*" (Caesarea to Joppa is about 40 miles x 1.6 = 64 km) When the Angel who spoke departed, he called two of his household-servants (*domestics, oiketons*), & a devout soldier of them that waited on him continually; rehearsed all things to them, he sent them to Joppa. In the morning, as they journeyed, drew near to the city, Peter went up the housetop to pray, about the 6th hour (*noon*): he became hungry, desired to eat: while they made ready, he fell in a trance; he saw the heaven opened, a vessel descending, as it were a great sheet, let down by four corners on the earth: wherein were all manner of four-footed beasts, creeping things of the earth, birds of the heaven. There came a Voice, "*Rise, Peter; kill & eat.*" Peter said, "*No, Lord; I have never eaten anything common & unclean.*" A Voice came to him the 2nd time, "*What God cleansed, make (treat) not common.*" This was done *thrice*: straightway the vessel was received up to heaven. While Peter was much perplexed in himself what the Vision might mean, the men sent by Cornelius, made inquiry for Simon's house, stood before the gate, called & asked whether Simon Peter, were lodging there. While Peter thought on the Vision, the Spirit said to him, "*Three men seek yu. Arise, get down, go with them, nothing doubting: I have sent them.*"

Peter went down & said, "*I am he whom you seek: why are you come?*" They said, "*A centurion, Cornelius, a righteous man, God fearing, well reported of by the Jewish nation, was warned*

of God by a holy Angel to send for you to his house, to hear words from you." He welcomed them & lodged them. In the morrow he arose, went forth with them, certain of the brothers from Joppa accompanied him. In the morn they entered Caesarea. Cornelius was waiting for them, having called together his relatives & his near friends. When Peter entered, Cornelius met him, fell down at his feet, & worshipped him. Peter raised him up, "*Stand up; I myself am a man.*" As he talked with him, he went in, & finds many come together: he said to them, "*You know it is unlawful for a Jewish man to join himself or come to one of another nation; God showed me to not call any man common or unclean: I came without gainsaying* (hesitation, reluctance, resistance), *when I was sent for. I ask with what intent you sent for me.*" Cornelius replied, "*Four days ago, at this hour, I was keeping the 9th hour* (c. 3 p.m.) *of prayer in my house; a Man stood before me in bright apparel, & says, "Cornelius, your prayer is heard, your alms are had in remembrance in God's sight. Send to Joppa, call Simon Peter; he lodges in Simon a tanner's house, by the seaside.*" Quickly I sent to you; you did well to come. We are all here present in God's sight, to hear what the Lord commanded."

Peter opened his mouth, "*Of a truth I perceive that God is no respecter of persons: but in every nation he who fears Him, works righteousness, is acceptable to Him. The Word which He sent to the Children of Israel, preaching good-news of Peace by Jesus Christ (He is Lord of all.) –that Saying you know, which was published throughout all Judaea, beginning from Galilee, after the Baptism which John preached; even Jesus of Nazareth, how God anointed Him with (by, in) Holy Spirit & power: who went about doing good, healing all that were oppressed (overpowered) of the Devil; for God was with Him. We are witnesses of what He did in the Jewish country, & in Jerusalem; Whom they murdered (killed, slew), hanging Him on a Tree (cross). Him God raised up the 3rd day, gave Him to be made manifest, not to all the people, but to witnesses who were chosen-before (preordained, pre-arranged, predetermined, predestinated) of God, even to us, who ate & drank with Him after He rose from the dead (His resurrection). He charged us to preach to the people, to testify that this is He Who is ordained of God to be the Judge of the living & the dead. To him bear the Prophets witness, that through His Name everyone who believes in Him shall receive remission (forgiveness, pardon) of sins.*" While Peter spoke these words, the Holy Spirit fell on them who heard the Word. They of the circumcision who believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Spirit. They heard them speak with tongues, & magnify God. Then answered Peter, "*Can any man forbid the water, that these not be baptized, who have received the Holy Spirit as well as we?*" He commanded them to be baptized in the Name of Jesus Christ. Then prayed (asked) they him to stay some days. (10:1-48)

The Apostles & brothers in Judaea heard the Gentiles received God's Word. When Peter came to Jerusalem, those of the circumcision contended with him, "*Yu went in to men uncircumcised, & ate with them.*" Peter first related the matter to them in order, "*I was in the City of Joppa praying: in a trance* (ecstacy, ecstatic-state, entrancement) *I saw a Vision, a certain vessel descending, as great sheet let down from heaven by four corners; it came to me: on which fastened my eyes, I considered, & saw four-footed animals of the earth, wild beasts, creeping things (reptiles), & birds of the heaven I heard a Voice saying to me, "Rise, Peter; kill & eat."*" I replied, "*Not so, Lord: nothing common or unclean ever entered my mouth.*" A Voice answered the 2nd time out of heaven, "*What God cleansed, make (treat) not common.*" This was done thrice: all were drawn up again to heaven. *Forthwith* (Instantly, Suddenly) 3 men stood before the house in which we were, having been sent from Caesarea to me. The Spirit bade me go with them, making no distinction (separation, division, demarcation). These 6 brothers accompanied me; we entered the man's house: he told us saw the Angel standing in his house, saying, "*Send to Joppa, get Simon Peter; to speak to you words to be saved, you & your house.*" As I began to speak, the Holy Spirit fell on them, as on us at the beginning (i.e., at Pentecost). I remembered the Lord's Word (Saying), "*John water baptized; you must be*

baptized in the Holy Spirit." If then God gave to them the like Gift as He did to us, when we believed in the Lord Jesus Christ, who was I, that I could withstand God?" When they heard these things, they kept quiet, glorified God, saying, *"Then to the Gentiles God granted repentance to life."*

Those scattered-abroad (*dispersed, relocated, migrated*) on the tribulation (*persecution, hostility*) that arose about Stephen travelled as far as Phoenicia, Cyprus, & Antioch (Jerusalem to Antioch Syria (Turkey) is some 1200 km or c. 750 miles; Antioch Syr. to Island of Cyprus by land some 330 miles or c. 530 km; Phoen. is on the coasts of the Medit. Sea from northern Judaea to northern Syria & Lebanon; Cyrene is in modern Libya of north Africa.), speaking the Word only to Jews. Some of them, men of Cyprus & Cyrene, when they came to Antioch, spoke to the Greeks (*Hellenists*), preaching the Lord Jesus. The Lord's Hand was with them: a great number who believed turned to the Lord. The report concerning them came to the ears of the Church in Jerusalem: they sent forth Barnabas as far as Antioch: who, when he came, saw God's Grace, was glad; he exhorted them, with purpose of heart they would cling to the Lord: he was a good man, full of Holy Spirit & Faith: many people were added to the Lord. He went forth to Tarsus (Tarsus to Antioch is some 140 miles (c. 230 km) by land only, 85 miles (c. 137 km) straight by land & sea) to seek for Saul; when he had found him, he brought him to Antioch. For a whole year they were gathered-together with the Church, & taught much people, & the disciples were called Christians (1st & only occurrence in the New Testament in the plural; the sing occurs once in chapter 26.) first in Antioch. In these days came Prophets from Jerusalem to Antioch. There stood up one of them named Agabus, & signified by the Spirit that there should be a great famine over all the world (habitable-world; i.e., Roman world, the Mediterranean & Mesopotamian world): which came to pass in the days of Claudius. The Disciples, each according to his ability, determined to send relief to the brothers who dwelt in Judea: sending it to the Elders by the hand of Barnabas & Saul. (11:1-30)

About that time King Herod put forth his hands to afflict certain of the Church. He killed (got-rid of, took-away, annihilated) James the brother of John by sword. When he saw that it pleased the Jews, he proceeded to seize Peter. Those were the days of Unleavened Bread. When he took him, he put him in prison, delivered him to four quaternions (4 by 4s, 4 sets of 4; 16 soldiers) of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter was kept in the prison: but prayer was made earnestly of the Church to God for him. When Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. The Lord's Angel stood by him, a light shined in the cell: he struck Peter on the side, awoke him, saying, *"Rise up quickly."* His chains fell off from his hands. The Angel said to him, *"Dress yourself, put on your sandals."* He did so. He says, *"Throw your covering (outer-garments, extra-clothes) on, follow me."* He went out, & followed; he knew not it was true what was done by the Angel, but thought he saw a Vision. When they past the first & second guard, they came to the iron gate that leads into the city; which opened to them of its own accord: they continued, passed on through one street; straightway the Angel departed (*disappeared, vanished*).

When Peter was himself, he said, *"I know of a truth, the Lord sent forth His Angel, delivered me out of the hand of Herod, from all the expectation of the people of the Jews."* After he had considered the thing, he came to Mary's house, the mother of John, surname Mark (John Mark); where many were gathered together & were praying. When he knocked at the door of the gate, a maid named Rhoda answered. When she knew Peter's voice, she opened not the gate for joy, but ran in, said Peter stood in front of the gate. They said to her, *"You are mad* (crazy, insane, hysterical, maniacal). She confidently affirmed that it was so. They said, *"It is his angel"* (i.e., spirit, ghost, phantom). Peter continued knocking: and when they had opened, they saw him, and were amazed. Motioning to them with the hand to keep quiet, declared to them how the Lord had brought him forth

out of the prison. He said, "*Tell these things to James, & to the brothers.*" He departed, went to another place.

As soon as it was day, there was no small stir among the soldiers, what was become of Peter. When Herod sought for him, found him not, he examined the guards, commanded that they should be put to death. He went down from Judaea to Caesarea, stayed there. He was highly displeased with them of Tyre & Sidon: they came with one accord to him, made Blastus the King's chamberlain their friend, they asked for peace, because their country was fed from the King's country. A set day Herod arrayed himself in royal apparel, sat on the Throne, made an oration to them. The people shouted, "**The Voice of God, not of man.**" Immediately the Lord's Angel smote him, because he gave not God the glory: he was worm-eaten, & expired (*died*). God's Word grew & multiplied. Barnabas & Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John Mark. (John Mark, Yochanan Marcus; said to be author of Gospel of Mark, son of Mary, Barnabas' sister; naked youth of Mark 14; founder, patriarch, & martyr of the Coptic Church.) (12:1-25) (Here is the midway of the chapters in the Acts. Henceforth Paul & his companions' Ministry to the Gentiles is focused.)

There were at Antioch, in the Church, prophets & teachers, Barnabas, Symeon called Niger, Lucius of Cyrene, Manaen the foster-brother (*childhood-companion, raised-together, family*) of Herod the Tetrarch, & Saul. As they ministered to the Lord, & fasted, the Holy Spirit said, "**Separate Me Barnabas & Saul for the work I have called them.**" After they fasted & prayed & laid their hands on them, they sent them away. They, sent forth by the Holy Spirit, went down to Seleucia (Seleucia in Pieria of Syria (Turkey) by the sea; some 185 miles or 300 km straight, but 100 more miles by driving route); **thence they sailed to Cyprus** (some 300 miles or 570 km by sea). When they were at Salamis (on the east seacoast as a port city), **they proclaimed God's Word in the Jews' Synagogues: they had John (John Mark) as their attendant (helper).** When they had gone through the whole island unto Paphos (on the west coast some 110 miles (c. 175 km) along the southern coast), **they found a sorcerer, a false prophet, a Jew, named Bar-jesus (Son of Jesus or Joshua); who was with the proconsul, Sergius Paulus, a man of understanding.** The same called Barnabas & Saul, sought to hear God's Word. Elymas the Sorcerer (for so is his name by interpretation) withheld them, seeking to turn aside the Proconsul (*province-governor*) from the faith. Saul, called Paul, filled with the Holy Spirit, set his eyes on him, said, "**Full of guile & villany, Devil's son, enemy of righteousness, will yu not cease to pervert the Lord's right ways? The Lord's Hand is on yu, yu shall be blind, not seeing the sun for a season.**" Immediately there fell on him a mist & darkness; he went about seeking some to lead him by the hand. The Proconsul, when he saw what was done, believed, being astonished at the Lord's Teaching (*Doctrine*).

Paul & his company set sail from Paphos, came to Perga in Pamphylia (Antalya, Turkey) (some 250 miles (c. 400 km) straight by sea, but 300 miles (c. 480 km) by land-sea-land): John departed from them & returned to Jerusalem. They, passing through from Perga, came to Antioch of Pisidia in Turkey (about 100 miles (c. 160 km)); they went into the Synagogue on the Sabbath day, & sat down. After the reading of the Law & Prophets the Synagogue Rulers sent to them, saying, "**Brothers, if you have any word of exhortation for the people, say on.**" Paul stood up, motioning with the hand said, "**Men of Israel, you who fear God, listen:**"

"The God of this People Israel chose our Fathers, exalted the People when they sojourned in the Land of Egypt, with a high Arm led them forth out of it. For about the time of 40 years as a Nursing-Father bared them in the Wilderness. After He destroyed 7 nations in the Land of Canaan, He gave them their land for an inheritance, (about 450 years) (i.e., from Abraham to Moses): after these things He gave them Judges till Samuel the Prophet (Joshua to Samuel some 400 years). Afterward they asked for a King: God gave to them Saul, Kish's son, a man of the Tribe of Benjamin, for the space of 40 years. When He removed him, He raised up David to be their King; to whom He testified, "I have

found David, Jesse's son, a man after My Heart, who shall do My Will." Of this man's seed hath God according to Promise brought to Israel a Saviour, Jesus; when John first preached before His coming the baptism of repentance to all the People of Israel. As John was fulfilling his course, he said, "What suppose ye that I am? I am not He. There comes One after me the shoes of Whose Feet I am not worthy to unloose. "" (Paul reviews Moses' Books, then Joshua & the Judges, then Samuel & the Kings; concludes with John the Baptist & the Messiah Jesus.)

"Brothers, children of the stock of Abraham, those among you who fear God, to us is the Word of this Salvation sent forth. They who dwell in Jerusalem, & their rulers, because they knew Him not, nor the voices of the Prophets which are read every Sabbath, fulfilled them by condemning Him. Though they found no cause of death in Him, they asked Pilate He should be slain. When they had fulfilled what was written of Him, they took him down from the tree (cross), laid Him in a tomb. God raised Him from death: He was seen many days by them who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people. We evangelize (preach) to you the Promise made to the Fathers, that God fulfilled to our children, in that he raised up Jesus; as it is written in the 2nd Psalm, "Yu are My Son, this day have I birthed Yu." Concerning He raised Him death, no more to return to corruption, He spoke on this wise, "I will give you the holy & sure blessings of David." He says in another Psalm (Ps. 16), "Thou wilt not give Thy Holy One to see corruption." David, after he had in his own generation served the counsel of God, died, was laid to his Fathers, saw corruption: He Whom God raised up saw no corruption. Be it known to you, brothers, through this One is proclaimed to you forgiveness of sins: by Him every believer is justified from all things, from which you could not be justified by Moses' Law. Beware, lest that come on you which is spoken in the Prophets: "Behold, you despisers, wonder, perish; for I work a work in your days, a work which you shall never believe, if one declare it to you. "" As they went out, they besought that these words might be spoken to them the next Sabbath.

After the Synagogue broke up, many of the Jews & devout proselytes followed Paul & Barnabas; who, speaking to them, urged them to continue in God's Grace. The next Sabbath almost the whole city was gathered-together to hear God's Word. When the Jews saw the multitudes, they were filled with jealousy, contradicted the things which were spoken by Paul, & blasphemed. Paul & Barnabas spoke out boldly, "It was necessary God's Word first be spoken to you. Seeing you thrust it from you, & judge yourselves unworthy of Eternal Life, we turn to the Gentiles. So the Lord commanded us, "*I set you for a Light of the Gentiles, to be Salvation to the uttermost part of the earth.*" As the Gentiles heard this, they were glad, glorified God's Word: as many as were ordained (appointed, destined, determined, designated, etc.) to Eternal Life believed. The Lord's Word spread abroad throughout all the region. The Jews urged on the devout women of honorable estate, & the chiefs (leaders, principals) of the city, stirred up persecution against Paul & Barnabas, cast them out of their borders. They shook off the dust of their feet against them, & came to Iconium (from Antioch of Pisidia in Turkey to Iconium, Turkey going east-south is some 100 miles or 160 km). The Disciples were filled with joy with the Holy Spirit. (13:1-52)

In Iconium they entered together the Jews' Synagogue, so spoke that a great multitude both of Jews & Greeks believed. The disobedient Jews stirred up the Gentiles' souls, evil affected against the brothers. Long time they stayed speaking boldly in the Lord, who testified to the Word of His Grace, granting signs & wonders to be done by their hands. The multitude of the city was divided; part held with the Jews, part with the Apostles. When there was made an attempt by the Gentiles & Jews with their Rulers, to treat them shamefully & to stone them, they became aware of it, and fled to the cities of Lycaonia, Lystra, Derbe, & the region round about: (cities of ancient Turkey in Galatia, Lycaonia, Isauria, Cappadocia, Pisidia, Cilicia, etc; Lystra was about 20 miles (c. 32 km) south of Iconium; Derbe was some 60 miles (c. 95 km) south-east of Lystra) there they evangelized (preached the Gospel).

At Lystra sat a man, impotent in his feet, a cripple from his mother's womb (*birth*), who never had walked. He heard Paul speaking, who, set eyes on him, seeing he had faith to be made whole, said with a loud voice, "*Stand upright on your feet.*" He leaped up & walked. When the multitude saw what Paul had done, they lifted up their voice, saying in Lycaonian (i.e., not common Greek), "*The Gods are come down to us in the likeness (form) of Men.*" They called Barnabas, Jupiter; & Paul, Mercury, because he was the chief speaker. The Priest of Jupiter whose Temple was before the city (i.e., Lystra), brought oxen & garlands to the gates, & would have done sacrifice with the multitudes. When the Apostles, Barnabas & Paul, heard of it, they rent their garments, sprang forth among the multitude, crying out, "*Men, why do you these things? We also are men of like passions with you, & bring-good-news (evangelize), to turn from these vain things to a living God, Who made the heaven, earth, sea, & all that in them is: Who in the generations gone by allowed all the nations (Gentiles) to walk in their own ways. He left not Himself without witness, in that He did good, gave you from heaven rains and fruitful seasons, filling your hearts with food & gladness.*" With these sayings scarce restrained they the multitudes from doing sacrifice to them.

There came Jews from Antioch (Antioch Pisidia (Antakya), Turkey) & Iconium (Konya): & persuaded the multitudes, they stoned Paul, dragged him out of the city (i.e., Lystra), supposing that he was dead. As the disciples stood around him, he rose up, entered the city (i.e., Lystra): in the morn he returned with Barnabas to Derbe (some 60 ms or 95 km north-west). When they evangelized that city (i.e., Derbe), made many Disciples, they returned to Lystra, Iconium, & Antioch (in Turkey), (i.e., some 180 ms or 290 km on the return visits) confirming the Disciples' souls, exhorting them to continue in the Faith, that through many tribulations we must enter God's Kingdom. When they appointed (*hand-picked*) them Church Elders, prayed with fasting, they commanded them to the Lord, in Whom they believed. They passed through Pisidia, came to Pamphylia. (Antioch Pisidia south to Perga Pamphylia or rather Antalya Turkey is about 130 ms or 210 km) when they spoke the Word in Perga, they went south-west to Attalia (c. 10 ms or 16 km); thence they sailed to Antioch (east to Antioch Syria) (Attalia Turkey to Antioch Antayka Hatay Syria by air is c. 300 ms or 485 km, nautical miles is c.260 ms or 485 km; by coastal land route its some 450 ms or 720 km; by coastal sea route its about 400 ms or 350 nautical ms), whence they were committed to God's Grace for the Work which they fulfilled. When they were come, & gathered the Church together, rehearsed all things God did by them, & opened a door of faith to the Gentiles. They stayed some time with the Disciples. (14:1-28) (This concludes the Apostle Paul's 1st Missionary Journey or Travels by land & sea of some 1,500 to 2,000 ms or 2,400 to 3,200 km, & taking about 1 year travel time. The route or itinerary was: from Jerusalem through Judea-Syria, Samaria, Phoenicia, to Antioch of Syria (3rd largest city of the Roman Empire after Rome & Alexandria) from Antioch Syria by sea to Island of Cyprus on east coast at Salamais by land along southern coast west to Paphos, by sea north-west to Attalia of Pamphilia, on the coast; little north to Perga of Pamphilia, north through Pisidia to Antioch Pisidia of Galatia & Cappadocia south-west to Iconium, south to Lystra of Cilicia, south-east to Derbe of Cilicia; then returned by same route to Attalia, then by sea west to Antioch of Syria.)

Certain ones came north (i.e., some 300 ms or 480 km) from Judaea & taught the brothers (i.e., Christians), saying, "*Except you are circumcised after the custom of Moses, you cannot be saved.*" When Paul & Barnabas dissenting & questioning with them, the brothers appointed that Paul & Barnabas, & other of them, should go south to Jerusalem to the Apostles & Elders about this question. They being brought on their way by the Church, passed through both Phoenicia & Samaria (i.e., south of Antioch Syria), declaring the conversion of the Gentiles: they caused great joy to the brothers. When they came to Jerusalem, they were received of the Church, Apostles, & the Elders, they rehearsed what God did by them. There rose up certain of the Sect of the Pharisees who believed,

saying, "It is needful to circumcise them, to charge them to keep Moses' Law." The Apostles & Elders were gathered-together to consider of this matter (word).

When there was much questioning, Peter rose up, said to them, "Brothers, you know that a good while ago God chose among you, that by my mouth the Gentiles should hear & believe the Word of the Gospel. God, knows the heart, testified, giving them the Holy Spirit, as He did to us; He made no distinction between us & them, cleansing their hearts by faith. Why try God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

The multitude kept silence; they listened to Barnabas & Paul rehearsing what signs & wonders God worked among the Gentiles through them.

After they kept quiet, James answered, "Brothers, hear me: Symeon (Simon Peter) rehearsed how first God visited the Gentiles, to take out of them a People for His Name. To this agree the Prophets' Words; as it is written, "After these things I will return, I will rebuild David's Tabernacle, which is fallen; I will rebuild its ruins, I will set it up (establish it): that the remnant (residue) of men seek-after the Lord, with the Gentiles, on whom My Name is called, Saith the Lord, Who maketh these things known from of old." Wherefore my judgment is, we trouble not them who from among the Gentiles turn to God; but we write to them, to abstain from the pollutions of idols, from fornication, from what is strangled, & from blood. For Moses from generations of old has in every city them who preach (proclaim, broadcast) him, being read in the Synagogues every Sabbath."

It seemed good to the Apostles & Elders, with the whole Church, to choose men out of their company, to send them to Antioch with Paul & Barnabas; namely, Judas called Barsabbas, & Silas, leaders (chief-men) among the brothers: they wrote by them, "The apostles, elders, brothers, unto the brothers who are of the Gentiles in Antioch, Syria & Cilicia, greeting:

"We have heard that certain went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good to us, coming to one accord, to choose out men and send them unto you with our beloved Barnabas & Paul, men who hazarded their lives for the Name of our Lord Jesus Christ. We sent Judas & Silas, who shall tell you the same things by word of mouth. It seemed good to the Holy Spirit, & to us, to lay on you no greater burden than these necessary things: to abstain from things sacrificed to idols, from blood, from things strangled, from fornication; from which if you keep yourselves, it shall be well with you. Fare well."

When they were dismissed, came (i.e., went north c. 300 ms or 480 km) to Antioch; gathered the multitude, they delivered the epistle (letter). When they read it, they rejoiced for the consolation (encouragement). Judas & Silas, being prophets, exhorted the brothers with many words, confirmed them. After they spent some time there, they were dismissed in peace from the brothers to those who sent them forth.

[It seemed good to Silas to remain there.] Paul & Barnabas stayed in Antioch, teaching & preaching the Lord's Word, with many others. After some days Paul said to Barnabas, "Let us return to visit the brothers (i.e., Christians) in every city wherein we proclaimed the Lord's Word, to see how they fare." Barnabas was minded to take with them John Mark. Paul thought not good to take with them one who withdrew from them from Pamphylia, & went not with them to the Work. There arose a sharp contention, so that they parted between one from the other, Barnabas took Mark with him, sailed away to Cyprus (west in the Great Sea c. 200 ms or 320 km & 170 naut. ms); Paul choose Silas, went forth, being commended by the brothers to the Lord's Grace. He went through Syria & Cilicia (some 100 ms. north-west), confirming the Churches. (1st of 2 occur. of the plural in the Acts.) (15:1-41)

He came to Derbe & Lystra (c. 200 ms from Antioch of Syria & c. 100 ms from Antioch of Pisidia): a certain Disciple was there, named Timothy, the son of a Jewess that believed; but his father

was a Greek. He was well reported of by the brothers that were at Lystra & Iconium. Paul wanted to take him along; he took & circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. As they went on their way through the cities, they delivered the decrees to keep which had been ordained of the Apostles & Elders at Jerusalem. The Churches (2nd & last occur. of the plural in the Acts) were strengthened in the Faith, increased in number daily.

They went through the region of Phrygia & Galatia (in the north), forbidden of the Holy Spirit to speak the word in Asia (to the west); when they were come opposite Mysia (further north-west), they attempted to go into Bithynia (further north); Jesus' Spirit permitted them not; passing through Mysia, they came south to Troas. A Vision appeared to Paul in the night: There was a man of Macedonia standing, imploring him, "Come over (i.e., across Aegean Sea) to Macedonia (Greece), to help us." When 'he' saw the Vision, straightway 'we' sought to go forth to Macedonia, concluding that God had called us to evangelize (preach-gospel to) them. Setting sail therefore from Troas, we made a straight course to Samothrace (south-west by sea c. 150 ms or 240 km), the day following to Neapolis (Kavala, north-west by sea c. 300 ms or 480 km); thence to Philippi (10 miles away), which is a city of Macedonia, the first of the district, a Roman colony: we stayed in this city certain days. On the Sabbath day 'we' (note the occasional use of the plural personal pronoun) went forth outside the gate by a river side, where 'we' supposed there was a Prayer-place; 'we' sat down, spoke to the women who came together. A woman named Lydia, a seller of purple of the City of Thyatira, one that worshipped God, heard 'us': whose heart the Lord opened to give heed to the things which were spoken by Paul. When she was baptized, with her household (house), she besought 'us', "*If you have judged me to be faithful to the Lord, come to my house, stay there.*" She constrained 'us'.

As we were going to the Prayer-place, a girl (maiden, young-woman, señorita) having (possessed with, controlled by) a spirit of divination (*python*) met us, who brought her Masters (Lords, Owners) much gain by soothsaying (fortune-telling, prognosticating, predicting, prophesying divining). The same following-after Paul & 'us' cried out, "*These men are servants (slaves) of the Most-High God, who proclaim to you Salvation's Way.*" She did this for many days. Paul, being troubled, turned & said to the spirit, "*I charge you in the Name of Jesus Christ to come out of her.*" It came out that hour. When her masters saw that the hope of their gain was gone, they laid hold on Paul & Silas, dragged them into the marketplace before the Rulers, when they had brought them to the Magistrates, they said, "*These men, being Jews, do exceedingly trouble our city, & set forth customs which it is not lawful for us to receive, or to observe, being Romans.*" The multitude rose up together against them: the Magistrates rent their garments off them, commanded to beat them with rods. When they had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, made their feet fast in the stocks.

About midnight Paul & Silas were praying & singing hymns to God, the prisoners were listening to them; suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: immediately all the doors were opened, and every one's bands were loosed. The jailor, being roused out of sleep, seeing the prison doors open, drew his sword & was about to kill himself, supposing that the prisoners had escaped. Paul cried with a loud voice, "*Do yourself no harm: for we are all here.*" He called for lights & sprang in, trembling for fear, fell down before Paul & Silas, brought them out & said, "*Sirs (Lords), what must I do to be saved?*" They said, "*Believe in the Lord Jesus, you shall be saved, with your house.*" They spoke the Lord's Word to him, with those in his house. He took them the same hour of the night, washed their stripes; was baptized, he & his, immediately. He brought them up to his house, set food before them, rejoiced greatly, with his house, believed (believing) in God. When it was day, the magistrates sent the serjeants (officers, lictors), saying, "*Let those men go.*" The jailor reported the words to Paul, "*The magistrates sent to let you go: come out, go in peace.*" Paul replied, "*They have beaten us publicly, uncondemned, men that are Romans, have cast us in prison; do they now cast us out secretly? No; but let them come themselves & bring us out.*"

The officers (serjeants) reported these words unto the Magistrates: they feared when they heard that they were Romans; they came & begged them; when they brought them out, they asked them to go away from the city. They went out of the prison, entered Lydia's house: when they saw the brothers, they comforted them, & departed. (16:1-40)

When 'they' had passed through Amphipolis & Apollonia (south, some 30 & 40 ms, then continued south-west about 25 ms), 'they' came to Thessalonica (c. 65 ms or 105 km from Philippi to Thessaloniki, Salonica), where was a Synagogue of the Jews: Paul, as his custom was, went to them, for three Sabbath days reasoned with them from the Scriptures, opening & alleging that it behooved the Christ to suffer, to rise from death; that this Jesus, said he, "*I proclaim to you, is the Christ.*" Some of them were persuaded, consorted with Paul & Silas, of the devout Greeks a great multitude, of the chief women not a few. The Jews, with jealousy, took certain vile fellows of the rabble, gathering a crowd, set the city on an uproar; assaulting Jason's house, they sought to bring them forth to the people. When they found them not, they dragged Jason & some brothers before the Rulers of the city, shouting, "*These have turned the world upside down are come here; whom Jason received: these act contrary to Caesar's decrees, saying that there is another King, a Jesus.*" They troubled the multitude & Rulers of the city, when they heard these things. After they took security from Jason & the rest, they let them go. The brothers immediately sent away Paul & Silas by night to Beroea (Beria, Veroia, some 45 ms or 70 km south-west from Thessaloniki): when they came there went to the Jews Synagogue. These were more noble (well-born) than those in Thessalonica, in that they received the Word with all readiness of the mind, examining the Scriptures daily, whether these things were so. Many of them believed; of the Greek women of honorable estate, & of men, not a few. When the Jews of Thessalonica had knowledge that God's Word was proclaimed of Paul at Beria, they came there, stirring up & troubling the multitudes. Then immediately the brothers sent forth Paul to go as far as the sea (the Aegian Sea of the Great Sea): Silas & Timothy stayed longer. They who conducted Paul brought him as far as Athens (south some 300 ms or 480 km along the coasts by land or sea): receiving a commandment to Silas & Timothy that they should come to him with all speed, they departed (going south).

While Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. He reasoned in the Synagogue with Jews & the devout persons, in the marketplace every day with them who met him. Certain Epicurean & Stoic philosophers encountered him. Some said, "What would this babbler (seed-picker, seed-talker) say?" others, "*He seems to be a setter forth of strange* (foreign) *Demons* (gods, daemons):" because he preached Jesus & the Resurrection. They took hold of him, brought him to Areopagus (Mars-Hill, Areo-Pagus), saying, "*May we know what this new teaching* (doctrine) *is, which is spoken by you? You bring strange things to our ears: we want to know what these things mean.*" (The Athenians & strangers sojourning there spent their time in nothing else, either to tell or to hear some new thing.) Paul stood in the midst of the Areopagus, & said,

"Men of Athens, in all things, I perceive that ye are very religious (superstitious). As I passed along, & observed the objects of your worship, I found also an altar with this inscription, "UNKNOWN GOD." What you worship in ignorance, this I set forth to you. God Who made the world & all therein, as Lord of heaven & earth, dwells not in Temples made with hands; neither is served by men's hands, as though He needed anything, seeing He gives to all life, breath, & all; He made from one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, & the bounds of their habitation (dwellings); to seek God, if they might feel after Him & find Him, though He is not far from each one of us: in Him we live, move, & have our being; (See Greek poet Epimenides' Cretica.) *as certain even of your own poets have said, "We are His Offspring"* (Children) (See Greek poet Aratus' poem 'Phaenomena' on the Constellations.). *Being God's Offspring, we must not think the Godhead (Deity, Divinity, Divine-nature) is like gold, or silver, or stone, graven by art &*

device of man. The times of ignorance (i.e., Noah to Christ, the Gentile dispensation) **therefore God overlooked; now He commands men everywhere to repent: as He appointed a day in which He will judge the world in righteousness by the Man Whom He ordained; whereof He gave assurance to all men, when He raised Him from the Dead** (Death)."

When they heard of the Resurrection of the Dead (from Death), some mocked; but others said, "*We will hear more of this.*" Paul went out from among them. Some men clung to him, & believed: among whom was Dionysius the Areopagite, & a woman named Damaris, & others with them. (17:1-34)

After this he departed from Athens, & came to Corinth (west to the coast then along the coast some 50 ms or 80 km; both were principle cities of the Greek & Roman Empire). He found a Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius (i.e., Emperor of Rome) had commanded all the Jews to depart from Rome: he came to them; because he was of the same-trade, he stayed with them, they worked, for by their trade they were tentmakers (skin-workers, leather-workers; see our word 'skin'). He reasoned (dialoged) in the Synagogue every Sabbath, persuaded Jews & Greeks (Hellenes; so throughout). When Silas & Timothy came down from Macedonia (Berea to Corinth is about 350 ms or 560 km), Paul was constrained by the Word, testifying to the Jews that Jesus was the Christ. When they opposed themselves & blasphemed, he shook out his raiment & said, "*Your blood be on your own heads; I am clean: henceforth I will go to the Gentiles.*" He departed, went to the house of a man named Titus Justus, who worshipped God, whose house joined next to the Synagogue. Crispus, the Ruler of the Synagogue, believed in the Lord with his house; many of the Corinthians hearing believed, & were baptized. The Lord said to Paul in the night by a Vision, "*Be not afraid, speak, be not silent: I am with you, no one shall set on to harm you: I have many people in this city.*" He dwelt there 1 year 6 months (1 1/2 yrs), teaching God's Word among them. (Paul with Silas & Timothy labored 1 1/2 yrs in Corinth & its regions in Achaia of the north-west Peloponnesse Peninsula.)

When Gallio was Proconsul of Achaia, (c. 55 A.D.; b. 5 B.C., d. A.D. 65. Adopted son of Seneca the Elder, older brother to Seneca the Younger. Suffect Consul. In office 56–56. Serving with Titus Cutius Ciltus. Preceded by Quintus Volusius Saturninus, Publius Cornelius Scipio. Succeeded by Publius Sulpicius Scribonius, Rufus, Publius Sulpicius Scribonius, Proculus. This period is the most important & precise dating of Paul's Travels. Paul's Epistles would all be written after this date of Gallio's Office.) the Jews with one accord rose up against Paul and brought him before the judgment-seat, saying, "*This one persuads men to worship God contrary to the Law.*" When Paul was about to open his mouth, Gallio said to the Jews, "*If indeed it were a matter of wrong or of wicked villany, Jews, reason would I bear with you: if they are questions about words & names & your own Law, look to it yourselves; I am not minded to be a judge of these matters.*" He drove them from the Judgment-seat. They laid hold on Sosthenes, Synagogue Ruler, beat him before the Judgment-seat. Gallio cared for none of these things.

After Paul remained there many days, took his leave of the brothers, sailed thence for (to) Syria, with Priscilla & Aquila: shore his head (shaved his head, sheared his head, cut his hair) in Cenchreae (Kenchreai, Kenkris eastern harbor of Corinth c. 5 ms or 8 km south-east from the city. It is by sea & land c. 820 ms. or 1,300 km north-west from Jerusalem, c. 140 ms. or 225 km west from Ephesus.); for he had a vow. They came to Ephesus, he left them there: he entered the Synagogue, & reasoned with the Jews. When they asked him to stay a longer time, he consented not; taking his leave of them, saying, "*I will return again unto you if God will,*" he set sail from Ephesus. (Ephesus to Caesarea by sea is about 630 nms or 1,165 km.) When he landed at Caesarea (Keysariya, Qesarya; in Israel's western coast between Tel Aviv & Haifa), he went south & greeted the Church, & went north to Antioch (of Syria). (Caesarea in Judaea to Antioch in Syria is about 300 ms or 480 km by plane or 555

nms, by roads much longer) After some time there, he departed, went through the region of Galatia, & Phrygia, in order, establishing all the Disciples. (Galatia & Phrygia, or the regions near Antioch of Pisidia was about 300 ms or 480 km from Antioch of Syria.)

A Jew named Apollos, Alexandrian by race, eloquent man, came to Ephesus; he was mighty in the Scriptures. This one had been instructed in the Lord's Way; fervent in spirit, he spoke & taught accurately the things concerning Jesus, knowing only John's baptism: he spoke boldly in the Synagogue. When Priscilla & Aquila heard him, they took him, expounded to him God's Way more accurately. When he was minded to pass over to Achaia, the brothers encouraged him, wrote to the Disciples to receive him: when he came, he helped them much who had believed through grace; he powerfully confuted the Jews, publicly, showing by the Scriptures Jesus was the Christ. (18:1-28)

While Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, found certain Disciples: he said to them, "*Did you receive the Holy Spirit when you believed?*" They said to him, "*No, we hear whether the Holy Spirit was given.*" He said, "*To what then were you baptized?*" They said, "*To John's baptism.*" Paul said, "*John baptized repentance baptism, saying to the people to believe on Him Who should come after him, on Jesus.*" When they heard this, they were baptized in the name of the Lord Jesus. When Paul laid his hands on them, the Holy Spirit came on them; they spake with tongues, & prophesied. They were about 12 men. He entered the synagogue, spoke boldly for about three months, reasoning & persuading the things concerning God's Kingdom. When some were hardened & disobedient, speaking evil of the Way before the multitude, he departed from them, separated the Disciples, reasoning daily in Tyrannus' School. This continued about 2 years; so all they who dwelt in Asia (Asia Minor; see 7 Churches of Asia in Rev. 1.) heard the Lord's Word, Jews & Greeks.

God worked special miracles by Paul's hands: that to the sick were carried away from his body handkerchiefs or aprons, & the evil spirits went out. Certain also of the wandering Jews, exorcists, took on them to name over them that had the evil spirits the Name of the Lord Jesus, saying, "*I adjure you by Jesus Whom Paul preaches.*" There were 7 sons of Sceva, a Jew, a Chief Priest, who did this. The evil spirit responded, "*Jesus I know, Paul I know* (recognize), *who are you?*" The man in whom the evil spirit was leaped on them, mastered (*over-powered, subdued*) both of them, prevailed against them, they fled out of that house naked & wounded. This became known to all, Jews & Greeks, who dwelt at Ephesus; fear fell on them, the name of the Lord Jesus was magnified. Many of them who believed came, confessing, & declaring their deeds. Not a few of them who practised magical arts brought their books together, burned them in the sight of all; they counted the price of them, found it was 50,000 pieces silver-pieces (*little-silver-coins*; if this was silver denars then the day's wage per denar would apply, a book or scroll based on how long it took to write out per page or sheet, some books taking 1 or 2 weeks to write or copy. If 5-10 denars per common book we have thousands of books or scrolls; some books or scrolls were very costly; we may compare the books of our New Testament from short to long, Gospels & Epistles, & the time to write or copy determined the cost.). Mightily grew the Lord's Word & prevailed.

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "*After I have been there, I must also see Rome.*" (Paul concludes his 2nd Missionary Trip, then desires a 3rd & 4th.) He sent into Macedonia two of them who ministered to him, Timothy & Erastus, he stayed in Asia for a while. About that time there arose no small stir concerning the Way. A man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business to the craftsmen; whom he gathered together, with the workmen of like occupation, & said, "*Men, you know that by this business we have our wealth. You see & hear, that not alone at Ephesus, but almost throughout all Asia* (Asia Minor west of the Aegean Sea), *Paul persuaded & turned away much people, saying "they are no gods, that are made with hands:*" ("no

hand-made Gods") ***not only is there danger that this our trade come into disrepute; but the Temple of the great Goddess Diana be made of no account, that she should even be deposed from her magnificence whom all Asia & the world worships*** (Diana as Artemis & Hecate)." When they heard this they were filled with wrath, shouted, "***Great is Diana of the Ephesians***" (of Ephesus). The city was filled with the confusion: they rushed with one accord into the theatre, having seized Gaius & Aristarchus, Macedonians, Paul's travel-companions (co-travelers). When Paul was minded to go out to the people, the Disciples allowed him not. Some of the Asiarchs, being his friends, sent to him & implored him not to adventure himself into the theatre. Some cried one thing, some another: for the assembly (ekklesia, church, gathering) was in confusion; most knew not why they were come- together. They brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, would have made a defense to the people. When they perceived (recognized, realized) that he was a Jew, all with one voice about the space of two hours cried out, "***Great is Diana of the Ephesians.***" When the town-clerk had quieted the multitude, he says, "***Men of Ephesus, what man is there who knows not that the City of the Ephesians is Temple-keeper of the great Diana, & of the Image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, you ought to be quiet*** (calm, cautious), ***do nothing rash. You have brought here these men, who are neither temple-robbers*** (sacrilegious, desecrators) ***nor blasphemers of our Goddess (God).*** If Demetrius, & the craftsmen with him, have a matter (word) against any man, the courts are open, there are Proconsuls (Judges): let them accuse one another. If you seek anything else, it shall be settled in the regular assembly (lawful church, legal meeting). We are in danger to be accused concerning this day's riot, there being no cause for it: as touching it we shall not be able to give account of this concourse." After he spoke, he dismissed the assembly (ekklesia, church). (19:1-41)

After the uproar ceased, Paul sent-for the Disciples, exhorted them, took leave of them, & departed to go to (for) Macedonia. (Asia Minor at Ephesus, to Macedonia at Thessaloniki is some 550 ms or 880 km by road & c. 250 nms) When he went through those parts, gave them much exhortation, he came into Greece (north Macedonia to south Achaia covering some 300 ms). When he had spent 3 months there, & a plot was laid against him by Jews as he was about to set sail for Syria (i.e. Antioch Syria, from Corinth by sea), he determined to return through Macedonia (several hundred miles north by land). There accompanied him as far as Asia (Asia Minor), Sopater of Beroea, Pyrrhus' son; of the Thessalonians, Aristarchus & Secundus; Gaius of Derbe, & Timothy; & of Asia, Tychicus & Trophimus. These went before, & were waiting for us at Troas (north-west Asia Minor east of the Aegean Sea some 300 ms by sea from Philippi). We sailed away from Philippi after the days of Unleavened Bread, came to them to Troas in 5 days, where we stayed 7 days.

On the 1st day of the week, when we were gathered-together to break bread, Paul discoursed with them, intending to depart in the morn; & prolonged his speech till midnight. There were many lights (i.e., lamps & candles) in the upper room where we were meeting. There sat in the window a young-man (youth) named Eutychus, borne down with deep sleep; as Paul discoursed longer, falling into deep sleep he fell down from the third story, was taken up dead. Paul went down, fell on him, embracing him said, "***Make no fuss; his life is in him.***" When he was gone up, broken bread, eaten, talked with them a long while, till daybreak, he departed. They brought the lad (boy) alive, & were comforted.

We went ahead to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. (The western coast of Canakkale Province of the Biga Peninsula of the Anatolia Turkey of Asia Minor between Troas (Troy, Alexandria Troas, Troas Asansor) in the north & Assos (Behram) in the south is about 50 ms or 80 km by land, by plane it is c. 30 ms, but by sea c. 70 nms.) When he met us at Assos, we took him in, came (sailed) to Mitylene. Sailing thence, we came the following day over against Chios; and the next day we touched at Samos; and the day

after we came to Miletus. (Assos to Samos is about 200 miles by sea, Samos to Miletus about 50 ms by sea.) Paul had determined to sail past Ephesus, to not spend time in Asia; hastening, if it were possible for him, to be at Jerusalem the day of Pentecost. From Miletus he sent to Ephesus (c. 50 ms north-west), invited the Church Elders. When they came to him, he said to them,

"You know, from the first day that I set foot in Asia, how I was with you all the time, serving the Lord with lowliness of mind, with tears, & trials which befell me by the plots of the Jews; I shrank not from declaring to you anything that was profitable, teaching you publicly, & house to house, testifying both to Jews & Greeks repentance toward God, & faith toward our Lord Jesus Christ. Now I go bound in spirit to Jerusalem, not knowing the things that shall befall me there: only the Holy Spirit testifies to me in every city, that bonds & afflictions await me. I hold not my life as dear to myself, that I may accomplish my course, & the ministry which I received from the Lord Jesus, to testify the Gospel of God's Grace. I know that you, among whom I went preaching the Kingdom, shall see my face no more. I testify to you this day, I am pure (innocent) from the blood of all men. I shrank not from declaring to you the whole Counsel of God. Take heed to yourselves, & to the flock, in which the Holy Spirit made you Bishops (Overseers, Guardians, Shepherds, Fathers), to feed (tend, shepherd, pastor) the Lord's Church which He purchased (fully-saved, bought-back) with His own Blood (through the Blood, the Own-one, by the Blood of One's-Own). I know that after my departing grievous wolves shall enter among you, not sparing the flock; from among you shall men arise, speaking perverse things, to draw away the Disciples after them. Watch, remembering, for 3 years I ceased not to admonish every one night & day with tears (i.e., 2 yrs at end of the 2nd Missionary Travels, then 1 yr of the 3rd Missionary Trip). I commend you to God, to the Word of His Grace, which is able to build you up, to give you the inheritance among all them who are sanctified. I coveted no man's silver, or gold, or apparel. You know these hands ministered to my necessities, & to them who were with me. In all things I gave you an example, so laboring you ought to help the weak, to remember the Words of the Lord Jesus, Who said, "It is more blessed to give than to receive." After he spoke, he kneeled down & prayed with them. They wept much, fell on Paul's neck & kissed him, sorrowing most for the word which spoke, they should see his face no more. They brought him on his way to the ship. (20:1-38)

After 'they' departed from them & set sail, 'we' came with a straight course to Cos, the next day to Rhodes, thence to Patara: (from Samos Island, Greece to Kos Island, Greece by sea in straight course is about 80 ms or 130 km or 150 nms; from Miletus to board ship is unknown; from Kos to Rhodes Island Greece is about 80 ms; from Rhodes to Patara of Lycia near Kas Turkey of Antalya is about 80 ms; from Kas to Antalya is c. 120 miles or 190 km) having found a ship crossing over to Phoenicia (from Antalya Turkey to Beirut Lebanon or Palestine or ancient Phoenicia in Old Testament, Syria in New Testament, is about 350 ms or 560 km), we went aboard, set sail. When we had come in sight of Cyprus (Island of Cyprus halfway, bypassing it south, Southern coast), leaving it on the left hand, we sailed to Syria, landed at Tyre; for there the ship was to unlade her burden. Finding the Disciples, we stayed there 7 days: these said to Paul through the Spirit, he should not set foot in Jerusalem. After we had accomplished the days, we departed & went on our journey; they, with wives & children, brought us on our way till we were out of the city: kneeling down on the beach, we prayed, & bid each other farewell; we went on board the ship, they returned home (returned to their own).

When we finished the voyage from Tyre, we arrived at Ptolemais (Acre in Israel, coastal south 25 ms or 40 km); we greeted the brothers, stayed with them one day. In the morning we departed, came to Caesarea (in Israel coastal south about 30 ms or 50 km): entering the evangelist Philip's house, who was one of the seven (deacons), we stayed with him. This one had four virgin daughters, who prophesied. As we tarried there some days, there came down from Judaea a Prophet, named Agabus. Coming to us, taking Paul's girdle (belt, sash), he bound his own feet and hands, & said, "*The Holy Spirit says, "So shall the Jews at Jerusalem bind the man who owns this girdle, & deliver him into*

the hands of the Gentiles."'" When we heard these things, we & they of that place urged him not to go up to Jerusalem. Paul answered, "*What do ye, weeping & breaking my heart? I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.*" When he would not be persuaded, we ceased, saying, "*The Lord's Will be done.*"

After these days we took up our baggage & went south-east to Jerusalem. (going coastal south about 30 ms then east about 30 ms of total 60 ms or 95 km straight, longer by actual roads) There went with us some Disciples from Caesarea, bringing with them Mnason of Cyprus, an early Disciple, with whom we should lodge. When we came to Jerusalem, the brothers received us gladly. The day following Paul went in with us to James; the Elders were present. After he greeted them, he rehearsed one by one the things which God worked (*accomplished*) among the Gentiles through his ministry. When they heard it, glorified God; they said to him, "*Yu see, brother, how many thousands there are among the Jews of them who believed; they are zealous for the Law: they have been informed concerning yu, yu teach the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. What is it? They will certainly hear yu are come. Do this what we say to yu: We have 4 men who have a vow on them; these take, purify yurself with them, be at charges for them, to shave their heads: all shall know that there is no truth in the things whereof they have been informed concerning yu; but yu also walk orderly, keeping the Law. As touching the Gentiles who believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, from blood, from what is strangled, & from fornication (sexual-immorality, immorality, vice).*"

Paul took the men, the *next* day purifying himself with them went to the Temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them. When the 7 days were almost completed, the Jews from Asia, when they saw him in the Temple, stirred up the multitude & laid hands on him, crying out, "*Men of Israel, help: This is the man who teaches men everywhere against the people, the law, & this place; & he brought Greeks in the Temple, & defiled this Holy Place.*" They, before, saw with him in the city the Ephesian Trophimus, whom they supposed that Paul had brought into the Temple. The city was moved (*agitated*), the people ran together; they laid hold on Paul, dragged him out of the Temple: straightway the doors were shut. As they were seeking to kill him, news came up to the chief captain of the band (*guards*), that Jerusalem was in confusion. Quickly he took soldiers & centurions, ran down on them: when they saw the chief captain & soldiers, left off beating Paul. The chief captain came near, laid hold on him, & commanded him to be bound with two chains; & inquired who he was, & what he had done. Some shouted one thing, some another, among the crowd: when he could not know (*determine*) the certainty for the uproar, he commanded him to be brought into the castle. When he came on the stairs, so it was that he was borne of the soldiers for the violence of the crowd; the crowd of people followed after, shouting, "*Away with him.*" As Paul was about to be brought into the castle, he says to the chief captain, "*May I say something to yu?*" He asked, "*Do yu know Greek? Are yu not the Egyptian, who before these days stirred up to sedition & led out to the wilderness the 4,000 men of the Assassins (Sikaris)?*" Paul said, "*I am a Jew, of Tarsus in Cilicia, a citizen of no mean (insignificant, small) city: I ask to let me speak to the people.*" When he permitted, Paul, standing on the stairs, beckoned with the hand to the people; after there was a great silence, he spoke to them in the Hebrew language (*Hebrew-Aramaic dialect*): (21:1-40) (With this chapter Paul concludes his 3rd Missionary Journey of 4 years (in the time period of 55-60 A.D.) in Asia Minor starting from Antioch Syria to Macedonia & Achaia to conclusion at Jerusalem & his arrest & trial. He travelled some 2,500 by land & sea, visiting & serving in some 2 dozens cities, with about 2 dozen co-workers, & establishing or helping a few dozen Churches, many of which were the result of his former visits & ministry. Desiring to reach Italy & Spain at heart & end of the Mediterranean world with the Gospel of God's Christ.)

"Brothers & Fathers, hear the defence (apology) which I make to you." When they heard he spoke to them in the Hebrew language (Hebrew-Aramaic dialect), they were more quiet: he says, *"I am a Jew, born in Tarsus of Cilicia, brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the Law of our Fathers, being zealous for God, as you are this day:* (Gamaliel the Elder or Rabban Gamaliel 1st, son of Simeon ben Hillel & grandson of the great Jewish teacher Hillel the Elder. Gamaliel is thought to have died in 52 A.D. (A.M. 3813). He fathered Simeon ben Gamliel, who was named for his father, & a daughter, who married a priest named Simon ben Nathanael. Doctor of the Law (Torah) & member of the Sanhedrin. Pharisee of the School of Hillel. opposed to School of Shammai. He is revered in Jewish tradition, mentioned in the Mishnah & Talmud: defended his practice of bathing in the public bath-house with a statue of Aphrodite, which he says it was only a decoration & not dedicated to the Goddess, which would sanction idolatry; he & other Rabbis visited Rome; his reputation in the Mishnah is one of the greatest of Rabbis: "Since Rabban Gamaliel the Elder died, there has been no more reverence for the Law, purity & piety died out at the same time". (see Mish. Avod. Zar. 3:4; Mish. Sota 9:15).)

I persecuted this Way to the death, binding & delivering to prisons both men & women. As the High Priest can testify, with the estate (body) of the Elders: from whom I received letters to the brothers, & journeyed to Damascus to bring those there to Jerusalem in bonds to be punished. As I made my journey, drew near to Damascus, about noon, suddenly there shone from heaven a great light round about me. I fell to the ground, heard a Voice saying to me, "Saul, Saul, why persecute Me?" I answered, "Who are Yu, Lord?" He said to me, "I am Jesus of Nazareth, Whom yu persecute." Those with me saw the Light, but heard not the Voice of Him Who spoke to me. I said, "What shall I do, Lord?" The Lord said to me, "Arise, go to Damascus; there it shall be told yu what is appointed for yu to do."

"I could not see for the glory (brightness) of that Light, & led by the hand of those with me, I came to Damascus. Ananias, a devout man according to the Law, well reported of by all the Jews who dwelt there, came to me, standing by me said to me, "Brother Saul, receive yur sight." That very hour I looked up on him. He said, "The God of our Fathers appointed (chosen) yu to know His Will, to see the Righteous One, & to hear a Voice from His Mouth. Yu must witness for him to all men of what yu saw & heard. Why delay? arise, be baptized, wash away thy sins, calling on His Name." When I had returned to Jerusalem, while I prayed in the Temple, I fell into a trance, & saw Him saying to me, "Make haste, get quickly out of Jerusalem; they will not receive yur testimony concerning Me." I said, "Lord, they know I imprisoned & beat in every Synagogue them that believed in Yu: when the blood of Stephen Yur witness was shed, I stood by, consenting, holding the garments of them who slew (killed, stoned) him." He said to me, "Depart: I will send yu far from here to the Gentiles."

They gave him audience to this word (i.e., to the Gentiles); they lifted up their voice, and said, *"Away with such a fellow from the earth: it is not fit he should live."* As they shouted, & ripped their garments, & tossed dust in the air, the chief captain commanded him be brought into the castle, ordering he should be examined by scourging, to know for what cause they so shouted against him. when they tied him up with the thongs, Paul said to the centurion who stood by, *"Is it lawful for you to scourge a man that is a Roman, & uncondemned?"* When the centurion heard it, he went to the chief captain & told him, *"What are yu about to do? this man is a Roman."* The chief captain came & asked him, *"Tell me, are yu a Roman?"* He replied, *"Yes."* The chief captain responded, *"With a great sum obtained I this citizenship."* Paul said, *"I am Roman born."* They who were about to examine him straightway departed from him: the chief captain also was afraid when he knew that he was a Roman, because he had bound him. In the morning, desiring to know the certainty why he was accused by the Jews, he loosed him, & commanded the Chief Priests & the Council (Sanhedrin) to come- together (convene), brought Paul down, set him before them. (22:1-30)

Paul, looking steadily on the Sanhedrin (Council), said, "Brothers, I have lived before God in good conscience till this day." The High Priest Ananias commanded them who stood by him to strike him on the mouth. Paul said to him, "God shall strike yu, yu whited (white-washed, -painted) wall: yu sit to judge me according to the Law, but command me to be stricken contrary to the Law?" They who stood by replied, "Revilest thou God's High Priest?" Paul replied, "I knew not, brothers, that he was High Priest: it is written, "Yu must not speak evil of a Ruler of yur people." When Paul perceived that the one part were Sadducees & the other Pharisees, he shouted in the Council (Sanhedrin), "Brothers, I am a Pharisee, a son of Pharisees: touching the hope & resurrection of the dead I am called in question." When he had so said, there arose a dissension between the Pharisees & Sadducees; and the assembly (meeting, gathering) was divided. The Sadducees say there is no resurrection, neither angel, nor spirit; the Pharisees confess both. There arose a great clamor: some of the Scribes of the Pharisees part stood up, strove (argued), "We find no evil in this man: what if a Spirit has spoken to him, or an Angel?" When there arose a great dissension, the chief-captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down & take him by force from among them, & bring him into the castle (fort, station).

The night following the Lord stood by him, said, "Be of good-cheer (have-courage): for as yu testified concerning Me at Jerusalem, so must yu testify at Rome. When it was day, the Jews banded together, bound themselves under a curse, "they would neither eat nor drink till they had killed Paul." They were more than 40 who made this conspiracy (oath, pact). They came to the Chief Priests & Elders, & said, "We have bound ourselves under a great curse, to taste nothing until we have killed Paul. You with the Sanhedrin signify to the chief captain that he bring him down to you, as though you would judge of his case more exactly: before he comes near, we are ready to slay him." Paul's sister's son heard of their lying in wait, he came, entered the castle & told Paul. Paul called to him one of the centurions, and said, "Bring this young man unto the chief-captain (commander, chiliarc); for he hath something to tell him." He took him, brought him to the chief-captain, & says, "Paul the prisoner called & asked me to bring this young-man (youth) to yu, who has something to say to yu." The commander took him by the hand, going aside asked him privately, "What is it that yu have to tell me?" He said, "The Jews have agreed to ask yu to bring down Paul to-morrow to the Council, as though thou wouldest inquire somewhat more exactly concerning him. Do not yield to them: there lie in wait for him more than 40 men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: they are ready, looking for the promise from yu." The chief-captain let the youth go, charging him, "Tell no man that yu have signified (disclose, revealed) these things to me."

He called two of the centurions, & said, "Make ready 200 soldiers to go as far as Caesarea (some 80 ms or 130 km away), 70 horsemen, & 200 spearmen, at the 3rd hour of the night" (9 pm): he bade them provide beasts, that they might set Paul thereon, bring him safe to the Governor Felix. He wrote a letter after this form: "Claudius Lysias to the most excellent Governor Felix, greeting. This man was seized by the Jews, and about to be slain of them, when I came on them with the soldiers & rescued him, having learned he was a Roman. Desiring to know the why they accused him, I brought him down to their Council: whom I found to be accused about questions of their Law, but to have nothing laid to his charge worthy of death or of bonds. When it was shown to me that there would be a plot against the man, I sent him to yu promptly, charging his accusers to speak against him before yu." The soldiers, as it was commanded, took Paul, brought him by night to Antipatris (going north-west, half-way point, some 40 ms distance). In the morn they left the horsemen to go with him, & returned to the castle (fort, station in Jerusalem): when they came to Caesarea (going west-north coastal some 40 ms, total 80 ms from Jerusalem) & delivered the letter to the Governor, presented Paul before him. When he had read it, he asked of what province he was; when he understood that he

was of Cilicia (i.e., Tarsus of Cilicia), "*I will hear you fully,*" said he, "*when your accusers are come:*" he commanded him to be kept in Herod's Palace. (23:1-35)

After 5 days the High Priest Ananias came down with certain Elders, with an orator, Tertullus; they informed the governor against Paul. When he was called, Tertullus began to accuse him, saying, "*Seeing by you we enjoy much peace, and by your providence (foresight) evils are corrected for this nation, we accept it in all ways & in all places, most excellent Felix, with thankfulness. That I be not further tedious to you, I entreat you to hear us of your clemency a few words. We found this man a pestilent fellow, a mover of insurrections among the Jews throughout the world* (i.e., Roman world, empire), *a ringleader of the sect of the Nazarenes: who attempted to profane the Temple: on whom we laid hold: [we would have judged him according to our Law. The chief-captain Lysias came, and with great violence took him away out of our hands, commanding his accusers to come before you.] from whom you will be able, by examining him, to take knowledge of what we accuse him.*" The Jews joined in the charge, affirming that these things were so.

When the Governor had beckoned unto him to speak, Paul answered, "*Forasmuch as I know you have been of many years* (Felix governed for 8 years, he kept Paul in prison for 2 years, so Paul refers to some 5 or 6 years as Judge) *a Judge to this nation, I cheerfully make my defense: Seeing thou can take-knowledge it is not more than 12 days since I went up to worship at Jerusalem: neither in the Temple did they find me disputing with any one or stirring up a crowd, nor in the Synagogues, nor in the city. Neither can they prove to thee the things whereof they accuse me. This I confess to you, after the Way which they call a Sect, so serve I the God of our Fathers, believing all things which are according to the Law, & written in the Prophets; having hope toward God, which these also themselves look for* (i.e., Messianic Hope & Kingdom), *that there shall be a resurrection both of the just & unjust* (righteous & unrighteous). *Herein I also exercise myself to have a conscience void of offence toward God & men always. After some years I came to bring alms to my nation, & offerings: amidst which they found me purified in the Temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia –who ought to have been here before you, to make accusation, if they had anything against me. Or else let these men themselves say what wrong-doing they found when I stood before the Sanhedrin, except it be for this one voice,* I shouted standing among them, "*Touching the Resurrection of the Dead I am called in question before you this day.*" Felix, having more exact knowledge concerning the Way, deferred them, saying, "*When Lysias the commander shall come down, I will determine your matter.*" He gave order to the centurion that he should be kept in charge, & should have indulgence (leniency, tolerance); & not to forbid any of his friends to minister to him.

After certain days, Felix came with Drusilla, his wife, who was a Jewess, sent for Paul, heard him concerning the faith in Christ Jesus. As he reasoned of righteousness, self-control, & the judgment to come, Felix was terrified, & responded, "Go your way for this time; when I have a convenient season, I will call for you. He hoped money would be given him of Paul: wherefore also he sent for him the oftener, & communed with him. When two years were fulfilled, Felix was succeeded by Porcius Festus; desiring to gain favor with the Jews, Felix left Paul in bonds. (24:1-27) (The Proconsul Gallio under Emperor Claudius in the early 50s A.D., the Apostle Paul's 4 years in Asia Minor & elsewhere brings him to his arrest & trial in Jerusalem about 55-60 A.D. Felix keeps him prisoner with liberties for 2 years, which brings him to about 60 A.D. The Governor Felix under Emperor Claudius, who died c. 55 A.D., & under Nero about 52-58 A.D., was succeeded by Porcius Festus under Nero about 60 A.D. for a few years.)

Festus came to the Province, after 3 days went south to Jerusalem from Caesarea (some 80 ms or 130 km). The Chief Priests & the principal-men (*leaders, chiefs*) of the Jews informed him against Paul; they besought him, asking a favor against him, to send for him to Jerusalem; laying a plot to kill

him on the way. Festus answered, "Paul was kept in charge (jail, ward) at Caesarea, and that he himself was about to depart (return) thither shortly. Let them of power (ability) among you go down with me, if there is anything amiss in the man, let them accuse him." When he stayed among them not more than 8 or 10 days, he went down to Caesarea; in the morning he sat on the Judgment-seat (Bench, Bema), commanded Paul to be brought. When he was come, the Jews that had come from Jerusalem stood round about him, bringing against him many & grievous charges which they could not prove; while Paul said in his defense (apology), Neither against the Law of the Jews, nor against the Temple, nor against Caesar, have I sinned at all. Festus, desiring to gain favor with the Jews, answered Paul, "Will yu go (down south) to Jerusalem, & there be judged of these things before me?" Paul said, "I am standing before Caesar's Judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as yu very well know. If I am a wrong-doer, committed anything worthy of death, I refuse not to die; if none of those things is true whereof these accuse me, no man can give me up to them. I appeal to Caesar." Festus, when he had conferred with the council (decision), replied, "Yu appealed to Caesar: to Caesar go."

When certain days passed, King Agrippa & Bernice arrived at Caesarea, & greeted Festus. As they stayed there many days, Festus laid Paul's case before the King, saying, "There is a certain man left a prisoner by Felix; whom, when I was at Jerusalem, the Chief Priests & Jews' Elders informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before the accused have the accusers face to face, & had opportunity to make his defense (apology, argument) concerning the matter laid against him. When they were come together here, I made no delay, on the next day sat on the Judgment-seat, commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but certain questions against him of their own religion, & of Jesus, Who was dead, Whom Paul affirmed to be alive. I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem & there be judged concerning these things. When Paul appealed to be kept for the decision of the Emperor, I commanded him to be kept till I should send him to Caesar. Agrippa said to Festus, I also could wish to hear the man myself. To-morrow, yu shall hear him. In the morn, when Agrippa & Bernice came, with great pomp, they entered the place of hearing with the Chief Captains & principal-men (prominent, noble) of the city, at the command of Festus Paul was brought in. Festus says, King Agrippa, & all men who are here present with us, you see this man, about whom many of the Jews made suit to me, both at Jerusalem & here, shouting he ought not to live any longer. I found that he had committed nothing worthy of death: as he appealed to the Emperor I determined to send him. Whom I have no certain thing to write to my lord. I have brought him forth before you, specially before yu, King Agrippa, after examination, I may have somewhat to write. It seems to me unreasonable, in sending a prisoner, not with him to signify (state, report) the charges against him." (25:1-27) (Agrippa (Herod Junior) & Bernice were both children of the Idumean-Arab & Roman appointed King Agrippa 1st (Herod Senior), siblings by his wife Cypros, & grand-children of Herod the Great; educated in Rome. Berenice was married off at 13 to her 1st husband, & by 22 she left her 3rd husband to return to her brother, King Agrippa 2nd, a year older. They were privately & publicly rumored of incest over many years. Berenice married her 3rd husband King Poleme King of Cilicia in c. 50 A.D. at age 22 in bribery & manipulation. Agrippa 2nd completed his great-grandfather's Rebuilt Temple about 63 A.D. almost 70 years since it was begun, & 7 years before it was destroyed in 70 A.D. They are reunited in 50's in Judea & Jerusalem & Caesarea, when Felix & Festus were Governors or Proconsuls. General & Emperor Vespasian & his 31 yr old began to subdue & destroy Judah & Jerusalem before 70 A.D. Berenice at 43 yrs of age becomes Titus's mistress till public criticism & gossip became unbearable, then she was sent back to her brother King Agrippa 2nd. The Herods were supreme in Judah in subservience to Rome.)

Agrippa said to Paul, "Yu are permitted to speak for yourself." Then Paul stretched forth his hand, made his defence (apology): "I think myself happy, King Agrippa, to make my defense before yu this day touching all the things whereof I am accused by the Jews: especially because yu are expert in all customs & questions which are among the Jews: I beseech yu to hear me patiently. My manner of life from my youth up, which was from the beginning among mine own nation & at Jerusalem, know all the Jews; knowing me from the first, if they be willing to testify, that after the straitest (strictest) sect of our religion I lived a Pharisee. I stand here to be judged for the Hope of the Promise made of God to our Fathers; to which promise our Twelve Tribes, earnestly serving God night & day, hope to attain. Concerning this Hope I am accused by the Jews, King! Why is it judged incredible with you, if God raises the dead? I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth. This I also did in Jerusalem: I shut up (jailed) many of the saints (holy-ones) in prisons, receiving authority from the Chief Priests, & when they were put to death I gave my vote against them. Punishing (Persecuting) them oftentimes in the Synagogues, I strove to make them blaspheme; exceedingly mad against them, I persecuted them even to foreign cities. As I journeyed to Damascus with the authority & commission of the Chief Priests, at midday, King, I saw on the way a Light from heaven, above the brightness of the sun, shining round about me & them that journeyed with me. When 'we' were fallen to the earth, I heard a Voice saying to me in the Hebrew language, "Saul, Saul, why persecute Me? it is hard for thee to kick against the goad (i.e., picked-stick or rod used as spurs)." I said, "Who are Yu, Lord?" The Lord said, "I am Jesus Whom Yu persecute. Arise, stand on yur feet: for this I appeared to yu, to appoint yu a Minister & Witness of how (what) yu saw Me, & in what I will appear to yu; delivering yu from the People, & from the Gentiles, to whom I send yu, to open their eyes, to turn from Darkness to Light & from the Power of Satan to God, to receive remission (forgiveness, release) of sins & inheritance among them sanctified by faith in (here, prepositions of on, into, for, to are not best for Grk 'eis') Me." King Agrippa, I was not disobedient to the heavenly Vision: but declared to them of Damascus first & at Jerusalem, & throughout all the country of Judaea, also to the Gentiles, to repent & turn to God, doing works worthy of (commensurate with) repentance. For this the Jews seized me in the Temple, & attempted to kill me. Obtaining the Help from God, I stand to this day testifying both to small & great, saying nothing but what the Prophets & Moses did say should come; that the Christ (Messiah) must suffer, to be the 1st first by the Resurrection of the Dead (from Death) to proclaim Light to the People & to the Gentiles."

As he made his defense, Festus saith with a loud voice, "Paul, yu are mad (insane, maniac, crazy); much learning is turning yu mad (insane, maniac, crazy). Paul replied, I am not mad, most excellent Festus; but speak forth words (sayings, sentences) of Truth & Soborness (Sense). The King knows of these things, to whom I speak freely: I am persuaded that none of these things is hidden from him; for this was not done in a corner. King Agrippa, believe yu the Prophets? I know that yu believe." Agrippa answered Paul, "With little persuasion yu would easily make me a Christian." Paul replied, "I wish to God, whether with little or with much, not yu only, but all who hear me this day, might become such as I am, except these bonds." The King rose up, & the governor, & Bernice, & they who sat with them: when they left, they spoke one to another, saying, "This one does nothing worthy of death or of bonds." Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed to Caesar." (26:1-32)

When it was determined that we should sail for Italy (Rome Italy to Caesarea Judaea Israel distance is by land about 1,500 ms, by air about 1400 ms, by sea about 2,000 ms or 3,700 nms by Paul's route), they delivered Paul & certain other prisoners to a centurion named Julius, of the Augustan band. Embarking in a ship of Adramyttium (i.e., from Mysia of Asia Minor between Troas & Pergamum, near Assos & across from the Island of Lesbos), which was about to sail to the places on the coast of Asia (between southern coast of Lycia (Myra, Patara, & Cnidus) & Island of Rhodes some 600 ms or

1,100 nms distance), we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. Next day we touched at Sidon (c. 60 ms or 100 nms distance): Julius treated Paul kindly, gave him leave to go to his friends & refresh himself.

Putting to sea thence (Sidon), we sailed under the lee of Cyprus , because the winds were contrary (northern coast opposite the strong winds, some 100 ms or 180 nms distance sailing). When we had sailed across the sea which is off Cilicia & Pamphylia (southern coast sailing west), we came to Myra, a city of Lycia (about 250 ms or 450 nms distance sailing) (the 3 Roman Provinces in the southern coast of Asia Minor Turkey of some 400 miles east to west). There the centurion found a ship of Alexandria (Alexandria of north Egypt stopping at Myra on its way to Italy) sailing for Italy; and he put us therein.

When we had sailed slowly many days, came with difficulty opposite Cnidus (Knidus on the tip of the 50 mile long narrow Datca Peninsula, of Caria, Cape Krio, between Kos in the north & Rhodes in the south, it separates 2 gulfs), the wind not further suffering us, we sailed under the lee of Crete, over against Salmone (at the north-east coast of the Island of Crete 110 ms south-west of Knidus Datca Peninsula); with difficulty coasting along it we came to a place called Fair Havens; near to the City of Lasea. (From Cape of Salmone's coast sailing south-east to the middle of the Crete Island on the southern coast some 100 ms). When much time was spent, the voyage was now dangerous, because the Fast was already past (Fast of the Day of Atonement in the Fall Season in the 7th month, Tishri, of Jewish Biblical Calendar; the sailing trips for many Jews occurs from Pentecost to Sukkot or Booths, some 6 or 7 months of safe sailing; here they were in the beginning of rough winds & dangerous sailing.), Paul admonished them, "*Sirs, I perceive that the voyage will be with injury & much loss, not only of the lading (cargo) & the ship, & our lives.*" The centurion gave more heed to the master (shipmaster, captain) & to the owner of the ship, than to what was spoken by Paul. Because the haven (Fair Havens) was not commodious to winter in, most advised to put to sea from thence, if by any means they could reach Phoenix (sailing the southern coast of the middle Crete to its south-eastern coast, about 70 ms sailing, or near half the island's distance from east to west), & winter there; which is a haven of Crete, looking north-east & south-east.

When the south wind blew softly, supposing they had obtained their purpose, they weighed anchor & sailed along Crete, close in shore. After no long time there beat down from it a tempestuous wind, which is called Eurakulon (Euraquilo; north-east winds & storm): when the ship was caught, could not face the wind, we gave way to it, were driven. Running under the lee of a small Island called Cauda (Kauda, Cluda, Gaudos, Kastri; about 35 ms south-east), we were able, with difficulty, to secure the boat: when they hoisted it up, they used helps, under-girding the ship; fearing to be cast on the Syrtis (Gulf of Syrtis, Sidra, of Libya of north Africa, some 100 ms south), they lowered the gear, so were driven. As we labored exceedingly with the storm, the next day they began to throw the freight overboard; the 3rd day they cast out with their own hands the tackling of the ship. When neither sun nor stars shone on us for many days, no small tempest lay on us, all hope we should be saved was now taken-away (stripped-away, removed).

After they were long without food, Paul stood in the midst of them, & said, "*Sirs, you should have listened to me, & not sailed from Crete, to have this injury & loss. I exhort you to be of good cheer; there shall be no loss of life among you, but only of the ship. There stood by me this night God's Angel, Whose I am, Whom I serve, saying, "Fear not, Paul; you must stand before Caesar* (i.e., Nero): *God granted you those who sail with you."* Men, be of good-cheer: I believe God, it shall be as it was spoken to me. We must be cast on a island." When the 14th night came, as we were driven to & fro in the Sea of Adria (Adriatic Sea, Ionian, Mediterranean; Paul's ship drifted westward into open deep sea in the middle distant land or countries of Libya north Africa, southern Greece & Italy), about midnight the sailors surmised they were drawing near to some country: they sounded, found 20 fathoms (1 fathom is about 6 feet, tips of middle fingers of outstretched arms of average man; 20 fath. =

120 ft or 40 yds); after a little space, they sounded again, found 15 fathoms (90 ft or 30 yds). Fearing 'we' be cast ashore on rocky ground, they let go 4 anchors from the stern (i.e., rear of the ship), wished for the day. As the sailors were seeking to flee out of the ship, & lowered the boat into the sea, under color (*pretense, guise*) as though they would lay out anchors from the foreship, Paul said to the centurion & to the soldiers, "*Except these stay in the ship, you cannot be saved.*" Then the soldiers cut away the ropes of the boat, & let her fall off.

While the day was coming on, Paul besought them all to take some food, saying, "*This day is the 14th day you wait & continue fasting, taken nothing. I beg you to take some food: it is for your safety: there shall not a hair perish from the head of any of you.*" When he said this, took bread, he gave thanks to God in the presence of all; he broke it, & began to eat. Then were they all of good cheer, & took food. 'We' were in all in the ship 276 souls. After they had eaten enough, they lightened the ship, throwing out the wheat into the sea. When it was day, they knew not the land: but they perceived a certain bay with a beach, they took counsel whether they could drive the ship on it. Casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; hoisting up the foresail to the wind, they made for the beach. Lighting on (*Reaching*) a place where two seas met, they ran the vessel aground; the foreship struck & remained unmovable, but the stern began to break up by the violence of the waves. The soldiers' counsel was to kill the prisoners, lest any of them should swim out to escape. The centurion, desiring to save Paul, stopped them from their purpose; commanded that they who could swim should cast themselves overboard, get first to the land; the rest, some on planks, some on other things from the ship. So they all escaped safe to the land. (27:1-44)

When 'we' escaped, 'we' knew (*understood*) the Island was called Melita. (Malta, uncertain origin, ancient Greeks & Romans called it Melite, Meli meaning 'honey'. "Malta's unique production of honey; an endemic subspecies of bees live on the island." Honey Island.). The barbarians (i.e., primitive natives) showed us uncommon kindness; they kindled a fire, received us all, because of the present rain, & the cold. After Paul gathered a bundle of sticks & laid them on the fire, a viper came out by reason of the heat, & fastened on his hand. When the barbarians saw the venomous creature hanging from his hand, they said one to another, "*No doubt this man is a murderer, whom, though he escaped from the sea, yet Justice allows him not to live.*" He shook off the creature into the fire, without harm. They expected he would be swollen, or fallen down dead suddenly: when they were long in expectation nothing wrong came to him, they changed their minds, and said that '*he was a god*'. In the neighborhood of that place were lands belonging to the Chief of the island, named Publius (Roman common name whence 'Public')., who received us, & entertained us 3 days courteously. The father of Publius lay sick of fever & dysentery (*diarrhea, infection, disease*): to whom Paul entered, prayed, laying his hands on him healed him. When this was done, the rest with diseases in the island came, & were cured: who also honored us with many honors; & when we sailed, they put on board such things as we needed. After 3 months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. Touching at Syracuse (on the Island of Sicily, center of the ancient Greek Empire, some 90 ms north-east), we stayed there 3 days. Thence we made a circuit, & arrived at Rhegium (sailing around the eastern coast of the Island of Sicily some 80 ms through the passage at Rhegium & Messina & Scilla): and after one day a south wind sprang up, and on the 2nd day we came to Puteoli (Pozzuoli Naples, sailing through the passage to the eastern coast going north about 200 ms); where we found brothers, were entreated to stay with them 7 days: so we came to Rome (by sea & land some 100 ms north.). Thence the brothers, when they heard of us, came to meet us as far as the Market of Appius & the Three Taverns (Appius Forum & Three Inns); whom when Paul saw, he thanked God, took courage. ("The Appian Way is one of the earliest & strategically most important Roman roads of the ancient republic. It connected Rome to Brindisi, in southeast Italy. The road is

named after Appius Claudius Caecus, the Roman censor who began & completed the first section as a military road to the south in 312 BC during the Samnite Wars." Today it spans some 350 miles.)

When 'we' entered Rome, Paul was allowed to stay by himself with the soldier that guarded him. After 3 days he called together those that were the chief of the Jews: when they came together, he said to them, "Brothers, though I had done nothing against the People, or the customs of our Fathers, yet was delivered prisoner from Jerusalem to the hands of the Romans: who, when they examined me, desired to set me at liberty, because there was no cause of death in me. When the Jews spoke against it, I was constrained to appeal to Caesar; not that I had anything to accuse my nation. For this cause did I entreat you to see & to speak with me: because of the Hope of Israel I am bound with this chain." They said to him, "We neither received letters from Judaea concerning you, nor did any of the brothers come hither to report or speak any harm of thee. We desire to hear what you think: as concerning this sect (heresy, cult, apostasy), it is known to us that everywhere it is spoken against." When they appointed him a day, they came to him to his lodging in great number; to whom he expounded the matter, testifying God's Kingdom, persuading them concerning Jesus, from the Law of Moses & from the Prophets, from morning till evening. Some believed the things which were spoken, some disbelieved. When they agreed not among themselves, they departed after Paul spoke one word, "Well spoke the Holy Spirit through the Prophet Isaiah to your Fathers, "Go to this People, say, "By hearing ye shall hear, & shall in no wise understand; seeing ye shall see, & shall in no wise perceive: this People's heart is waxed gross, their ears are dull of hearing, their eyes they have closed; Lest, they should perceive with their eyes, hear with their ears, understand with their heart, should turn-again (repent, return, convert), & I should heal them." (Isa. 6) Be it known to you, this Salvation of God is sent to the Gentiles: they will hear." [When he said these words, the Jews departed, having much disputing among themselves.] He stayed 2 whole years in his own hired dwelling, received all who went to him, preaching God's Kingdom, teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. (28:1-31)

I submit & share the Book of The Acts of the Apostles by itself in RTF & PDF, then added to the Gospels to make a completed Part I. The Acts of the Apostles is clearly seen after careful reading & examination to be divided into two parts, from the beginning after the Lord's Resurrection in Jerusalem to the Christians in Antioch of Syria, then the second half from the Antioch Missionary Ministry to Paul's Testimony at Rome. The period of time is from the Resurrection to shortly before the Destruction of Jerusalem & the Temple in 70 A.D.. The Chronology occupies the span from 35 to 65 A.D. of some 30 or more years. The Two Ministries is that of the Twelve, led by Peter, to the Jews, the Circumcised People, & that of Paul with his companions to the Gentiles, the Uncircumcised. Where the Lord Jesus in the Gospels never traveled in His Public Ministry more than 100 miles in any direction for the 3 1/2 years, the Apostles traveled 1000s miles for some 30 plus years. After the Crucifixion & Resurrection there were a few thousands Disciples, after the Apostles' death at the close of the 1st century & of the New Testament completion there were tens & hundreds of thousands Christians in the Roman Empire. The Acts is not completed as to Church History, but leaves off at the beginning the History of Christianity. With the Gospels & the Acts the rest of the New Testament is properly understood.

Final Notes to Part I of Christian Biblical Reflections of the New Testament: Text Analysis & Digest with Notes & Variant Renderings in Preparation for the Selections & Reflections.

This completes CBR Part I of the Text of the New Testament Four Gospels & Acts. Like the Old Testament it is intended as my Reflections as a Christian in consideration & exploration of the Bible as I have come to know & believe it. The New Testament will consist of 3 Parts: the 4 Gospels of Matthew, Mark, Luke, & John, along with the Acts of the Apostles. Part II will consist of the 14 Epistles of the Apostle Paul from Romans to Hebrews. Part III will consist of the Catholic General Epistles of James, Peter, John, Jude, & the Book of Revelation or John's Apocalypse of Jesus Christ. As said several times in sharing the installments, the work is not determined by any constraints to complete it, therefore no promises, but done as the Lord allows me by grace & health to progress & share. The Text will first be completed before the Selections of Books relevant to the Books of the New Testament Text. The Reflections will be written only after the Selections relevant to each Part. The Text Analysis & Digest is not a Translation or Paraphrase or Abbreviation of the Text to replace the Reading & Interpretation of the Text as generally received & used in the standard & common Translations as the AKJV of 1611 with its various revisions & modernization, & various Translations of the Reformation Period in many of the Modern Languages. The Revised Versions of the 19th & 20th centuries, along with many Versions of the 19th to 22nd centuries. Many of these versions are published & used as Study Bibles, with about a dozen in English & other languages of exceptional value. As the Wise Man said, there is no end to the Books written & published on the Bible Books. My Reflections only reflect my understanding & interpretation of the Text as I have encountered it over a 1/2 century as a Christian. It is my witness more than my work. The Text Analysis & Digest assures that the Text is really being considered & interpreted in the Reflections & Comments. I have not sought to predetermine a method or fixed rules to follow, & at times had fun in the pursuit, not taking myself or my work or my words to seriously, but only honesty. I am an uneducated man as to the schools, I am a Cobbler by trade, a booklover by obsession, & a Bible believer by God's Grace. I have written for family, friends, & Bible readers & students. I only speak to scholars in what they speak to me, measuring them by their yardsticks. I have read hundreds of books, listened to about the same, the Bible likewise as often, I have owned & gotten rid of thousands, I have meddled with as many Biblical things as humanly possible in my limited time & money. That's enough.

The readers will discover for themselves some of my peculiarities as capitals, colors for certain forms of speech, Divine & human, etc.. I have tried to keep in mind that many in other parts of the world, or some with older devices, are limited to what they can read properly, so I have tried to always, or almost always, transliterate rather than use foreign fonts which might be gibberish when received. I have restricted myself to QWERTY keys of the standard US keyboard, ignoring other characters or symbols using Unicode. I did not ignore the original language of the Text, nor completely ignore the Catholic Versions, or the Latin Vulgate. Not being a linguist I have restrained myself from teaching grammar or language as if I were an expert. I use as many helps as I am driven by the Text. I admire accomplished scholars, especially Biblical scholars, but despise presumptions of every sort in myself & others. Truth is never useless in love. -mjm.

